

VOLUME 36—No. 8

AUGUST, 1930

Continues *The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whitened Fields.*

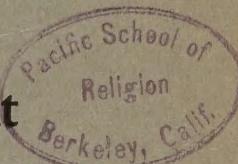
THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Stand for the Right

By the late H. L. Hastings, D. D.



LET us stand steadfast for the right; for with the right is victory. No matter what its followers may suffer; right may be outnumbered, outflanked, out-voted, out-generalized, betrayed and crucified; and yet its direct defeat shall turn to grandest triumph, the crown of thorns shall sparkle with eternal lustre, and He who is lifted up in shame and infamy, shall draw all men unto Him, and sit at God's right hand, until His enemies be made His footstool.

--*The Hastings Birthday Book*, p. 314.

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Price \$2.00 the Year

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Single Copy 20 Cents

Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

The BIBLE CHAMPION is the Official Organ of the Bible League of North America,
an Organization formed to Promote the True Knowledge of the Bible and
consequent Faith in its Divine Authorship.

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THE BIBLE CHAMPION

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 36

AUGUST, 1930

Number 8

EDITORIAL

Neutralizing the Poison of Muckraking Malcontents

Epidemics of Muckraking

 STUDY of the history of literature reveals the fact that periodically the world is subjected to an inundation from foul streams that seek to poison all they touch. We are living in one of those periods right now. Not for a long time has it been so definitely the occupation of literary critics of a certain type to engage in defamatory utterances regarding good and great men. What enjoyment men can find in this detective search for some foible or flaw in the character of those who have made valuable contributions to human welfare we cannot understand.

Jesus met with this class of men in His day. He called attention to the fact that it has been the experience of great leaders that they have become the targets of poison-pointed, barbed arrows, or victims of those who engage in the pleasant pastime of stoning their superiors. "Which of the prophets have ye not stoned?" Not one thing which has been regarded sacred escapes the sneer of the cynic or the contempt of disbelief. There is no regard for the sanctities of life. Every sacred thing is treated with apparent hatred by those not in sympathy with the higher ideals of life. All conventions are called in question and long attested customs despised. The advocates of duty and decency have applied to them every kind of an epithet which would bring them under disapprobation of the youth of today.

Debunking History

A new kind of history is being written. These muckraking historians deliberately pass over the heroics of life and indulge themselves in expressing the detestation of the very char-

acters who have claimed the largest approbation of mankind. It is unfortunate that many magazines lend themselves to become purveyors of a lot of falsity and filth concerning the notables of national and social life. It seems to be assumed that a word of praise means simply the glossing over of some iniquity hitherto unrevealed. It is not easy to eradicate a poison after it gets into the circulation of the blood. It is much easier to utter words of detraction than it is to convince readers of the falsity of their accusation. These detractors and defamers of people and events and causes are giving expression to what in reality is in their own minds and hearts.

For generations the American people have venerated the name of Washington. Suppose he has been idealized, what harm is there in that? That he rendered conspicuous service in the hour of the nation's peril, no sensible man can deny. The attempt to smirch his character by over emphasis upon any of its weaknesses certainly reflects no credit on the author. By every method available right thinking people should seek to neutralize the poison injected by the pens of purient biographers. We have every reason to hold up Washington as a great self-sacrificing leader who in both purpose and prayer stood so far above his modern detractors that they can only be contrasted with him and never compared.

Scripture Characters Assailed

Not one sacred character of Holy Writ has escaped the contemptuous hiss of these serpentine slammers. The Bible itself comes in for an unusual share of villifying. Its writings are distorted, isolated Scriptures are wrested from their proper setting and the weaknesses and

failures of men and women whom God used to carry out His great purpose and plan are scoffed at as too despicable to receive any approbation or consideration.

These modern men are running true to form. Their predecessors stoned Stephen because of his loyalty to his Lord and his proclamation of saving truth. They maligned St. Paul and repeatedly sought his life because he denounced their sins and iniquities and they succeeded finally in destroying him. To compare one of these modern defamers with St. Paul would be like comparing a burnt match with the sun in the heaven.

It is strange beyond words that people will be influenced by unbelieving deniers of the truth who have no sympathy in plan, purpose, and practice with the revealed Word of God. Atheism is particularly virulent just now and is seeking to destroy faith in everything that is sacred. The combined effort of the whole Christian church should so demonstrate the realities of revealed truth that the poisonous influences of Atheism would be completely neutralized.

Eminent Men of History

It is undoubtedly true that many men who have been at the forefront in the great crises of history have not merited the encomiums they have received. On the other hand, scores and even hundreds of men have been so noble in character and so self-sacrificial in life that no words of approbation could be too extravagant in describing their characters or their work.

One of the modern muckrakers undertook recently to befoul the character of William E. Gladstone. He seemed to make some headway at first but the whole English nation arose in bitter indignation and scorn and put the man where he belonged. Mud throwing at such men as Gladstone or Shaftesbury or our own Washington, Lincoln, and Garfield can have only one final result—to show up the debauched heart and salacious mind of those who seek to gain a reputation by such methods.

The place of Abraham Lincoln is too well fixed in the hearts of his countrymen to be ever lost. In the dark, trying hour of our nation's greatest crises, he fulfilled every expectation and gained for himself an enviable place in our Hall of Fame. Men like Sherman, Grant, and Lee, though very human, all merit the admiration of their countrymen and the kindest consideration of their biographers.

Churchmen

It has seemed to be a particular delight of muckraking miscreants to endeavor to besmirch the character and destroy the reputations of those who have stood highest in the councils of religion. From the time of John and Charles Wesley to the present hour men conspicuous for their Evangelical zeal have been made the objects of bitter attack by those entirely out of sympathy with Christian truth.

Brilliant and gifted pulpiteers have been selected as bright marks toward which stones have been hurled again and again. Henry Ward Beecher is an illustration. It has been given to few men to fill a pulpit so long and so honorably as did he in Plymouth Church. I knew him not alone as a gifted pulpiteer but as a noble, earnest man of God. He towered so far above those who were jealous of his reputation that the luster of his character could not be destroyed even by the sewage thrown upon him by those who affected to believe him unworthy of his great fame.

T. DeWitt Talmadge, because of his wide reputation and great congregations was the object of envy and came in for his share of detraction and denunciation. I knew him as a personal friend and a consecrated disciple of Jesus. The fact is no man can fulfill his duty in public life without incurring the enmity of unworthy men.

Pilgrim and Puritan

Very few representative groups have been the subject of more bitter denunciation than have the Pilgrims and Puritans, especially the Puritans. They have been ridiculed, misrepresented, and even hated by those whose ethical ideas are low, who disparage revealed religion and who are incapable of seeing the highlights in the Puritan life. Here were men who laid the foundations of the greatest empire ever builded. Here were men circumspect in character, according to the standards of their time, whose very convictions are made the subject of irony and scorn by the muckrakers of today.

There are some tests, however, which can be applied to characters, to causes, and to achievements which cannot be gainsaid. You may make the appeal to the time test and discover how despicable modern defamers are. Jewels that have held their luster for generations cannot be permanently dimmed by the fetid breath of these detractors who have outraged every sense of decency and propriety.

There is another appeal easily applied and whose answer becomes permanently accepted. It is the appeal to Fruit. The Master said "By their fruits ye shall know them." The Time Test and the Fruit Test never gives a false answer. Make the application of this test before accepting the verdicts of those who depend upon their imagination for their facts and

whose malice is too poorly concealed to deceive the discriminating reader. No argument can avail when a life has been lived in integrity and uprightness and borne fruit in the nature of Divine beatitude for humanity. Jesus said "Take heed how ye hear." It is particularly important to issue the warning today, Take heed how ye *read*.—A. Z. C.

ONE of our old friends, now aged, and a shut-in, has this to say for the CHAMPION:

"You have no idea how I appreciate the CHAMPION's coming. It whets my mental appetite and proves I am neither a 'has been' in intellectual attainments, nor a 'back number' in understanding. It affords a refreshing review of those on the firing line of dogmatic interpretation, scientific exploration, and attempted demonstration. Heb. 13:20, 21." Thanks!

Christianity and Rationalism



HERE are two realms to which man is related—the natural and the supernatural. Man as a rational being is endued with certain intuitive ideas, which are neither learned nor taught.

They are gifts of creation. Among these ideas are number, space, time, cause and effect. All these belong to the natural, and human reason is competent to discover the knowledge for which they call. Other intuitive ideas are those of God, right and wrong, accountability and immortality. These belong to God and the supernatural, and the knowledge which they call for is beyond the reach of the unaided reason of man.

Every man knows that there is a God; he who would deny the existence of God would be abnormal and an incompetent. With him, religion would be impossible. But no man by his reason could find God or know who He is. John tells us, no man has seen God at any time, but the Son has declared Him. Paul said: "In the wisdom of God, man by wisdom knew not God."

So, too, man knows there is a right and a wrong, but no man can by his reason know what is right and what is wrong. Left to themselves, the nations and individuals of the earth could only have self-made standards mutually antagonistic and conflicting. Man everywhere knows he is morally accountable, and in every race we find him trying constantly to make expiation for his sin, until he gives up in despair. Man everywhere and always hopes for immortality. If he lost that hope, he would become despondent, reckless, if not insane. Man never has, and never can, of himself or by his own reason reach up to the knowledge of God and

the supernatural. Man's only hope is that God came down to him and by revelation gave him the knowledge of the supernatural. Here is the fundamental distinction between Christianity and rationalism.

Christianity believes that God has given a revelation of Himself and the supernatural by His own Son coming into the natural, and by His inspired revelation in the Scriptures, by which He has revealed Himself, taught man what was right and wrong, revealed to him the way of salvation from sin, and a knowledge of the world to come.

Rationalism rejects all supernatural revelation. There are two kinds of rationalism: materialism and idealism. Materialism declares that nothing exists apart from matter, and therefore denies the supernatural. Idealism declares that nothing exists apart from mind. The material world is but the creation and dream of mind, and aside from mind there is nothing. Idealism believes in another world—the supernatural. It also believes that the human reason is capable of reaching and finding God and all things supernatural. It therefore denies revelation and the need of it. It holds that the Bible, the Christian revelation—is simply a traditional literature, the mere product of human minds, and of no authority. Here, as elsewhere, the individual mind must determine what is true and what is false. It holds that there is no external authority for truth and right; all authority centers in the mind of the individual. This idealism and this denial of revelation and all external authority, and this centering all authority within the individual mind in connection with the present religious controversy, is called modernism. It is most

deadly and destructive, and is a determined enemy of Christianity, with its salvation and blessed hope.

These modern rationalists are very determined in their antagonism to Christianity and its revealed God, salvation and eternal hope. One of the leaders of the company of rationalists recently declared that anything in the Scriptures which differed from the natural was unreal and need not be accepted. This same leader regards the great facts of historic Christianity as restraints from which they are decided to break away. Writing in a popular magazine, he discounts the promise of our Lord Jesus when He said: "If ye shall ask anything in my name, I will do it;" and, "Whatsoever ye shall ask of the Father in my name, he will give it you." This rationalist discredits and disbelieves in answers to prayer, and regards prayer as a means of religious culture. He says, "He who rises from his knees a better man, his prayer is answered." This rationalist considers the chief duty to be the reformation of Christianity and the conformity of it to rationalistic or so-called liberal conception. His chief thought is civilization or the development of this life and this world. His whole conception of Christianity and salvation is what man is and what he does. What Christ is, what He does, and what He says are negligible.

Another of this same company respects the Bible for some things, but he frankly declares that "the science, the historical knowledge, the theology, the ethical codes of the Biblical authors, were those of their day, and are not binding upon us." This statement rejects even the ten commandments, which are the moral code of the Bible. This man wishes to be free to reject all the account of the supernatural in Christ's coming into the world and in connection with His works, and His teachings, and to accept and imitate His splendid life and recognize the influence of God in Him to such an extent that He became a symbol of God. As to the death of Christ, every man may take his own view of it as an example or as an influence. The resurrection has many meanings. A physical fact, a spiritual fact, or a fact of continuing influence, any, either all or none of these conceptions may be held.

These are the teachings which rationalists are determined to press. And they are all antagonistic to the revelation contained in the Scriptures, and the God and salvation, and the hope and the righteousness presented therein. There is here an antagonism so strong that to attempt to join them is to make true living faith impossible, and hope a dead question.

This rationalism, with its individual reason supreme, and Christianity, with its divine revelation, and certainty of great supernatural facts, like the virgin birth, regeneration, substitutionary atonement, physical resurrection, visible ascension, and the return of our Lord and His re-creation of the new heaven and the new earth, are absolutely irreconcilable and mutually destructive. If one is true, the other is false. If one prevails, the other is destroyed. It is the sheerest vanity and presumption to attempt to be at one and the same time a rationalist, with the reason as the supreme standard, and a Christian, with his Sovereign God and supernatural Christ and His supernatural revelation.

There is still another attitude in regard to Christianity. There are some who claim personally to receive the facts of the revelation as the very Word of God and who accept its facts, but they do not believe that such faith is necessary to salvation, and they are desirous of holding fellowship with men who do not receive the facts and doctrines of the revelation, and they do not regard the acceptance of the facts of God's revelation as necessary for a Christian or for salvation. The out-and-out rationalist warns men by his decided destruction of so many sacred things. His evident purpose to pull down is a loud warning. But the person who himself professes to believe the Word of God, but is ready to parley with those who deny that Word, is the more dangerous because, being received into the fellowship, he may open the door for those who destroy and kill. Christianity calls for a separation. "Come out from among them and be ye separate," is the order. This does not mean in mere personal or civil relations, but in all matters of faith.

The great peril of modern rationalism is its determination to develop indifference both as to truth and right, both as to the objects of faith and the standards of right. Destroy the integrity of the Scriptures and we destroy the ten commandments as authority. We are left to our own personal decision in morals as well as truth. The sanctity of the home, of person, of property, of reputation, and of conditions, is swept away. Every man becomes a law unto himself. Faith, hope and love depart because there is no fixed basis for them. Everything has become negative, and a matter of indifference. Think as you please, do as you please, feel as you please, is the law of life. This deadly influence is fast developing in our colleges, in our schools, and is appearing in the life of the youth of today. Neither church nor state can long endure unless there is a radical return to

God, His Son, His Word, and His salvation.

The world stands today in the presence of a great decision which has pressed itself many times before. Elijah presented it when he said, "If the Lord be God follow Him, but if Baal, then follow him." Our Saviour put the decision in His day. "Whosoever believeth on the Son hath everlasting life, and shall not come into condemnation. He that believeth not on the Son shall not see life, but the wrath of

God abideth upon him." The church of the first century met it when it was pressed to follow the wisdom of men in their philosophies or the wisdom of God in Christ. The church today is pressed to the same great decision. Either God and His revelation as final authority or man and his individual reason. Take the first, and we become sons of God. Take the last, and we become pagans.—D. S. K.

The Christian Message Unique

 GAIN we have been asked to explain and answer a statement made by an unbeliever. He asserts that there is nothing unique in the New Testament teaching; that every statement of the New Testament can be duplicated in the heathen philosophy and ethnic religions. A friend requests us to say whether this assertion is true or not.

At this time we are far away from our library and all the authorities which we might quote. In fact, we are writing this on July 2nd at Mount Shasta Springs Hotel, California, where a few steps above our cottage, we can look upon the majestic and snow-crowned king, old Mount Shasta, towering 14,440 feet above the level of the sea. Even here, away from theological and historical books, we believe we can show that the central Christian message is unique and original and that, therefore, the objector's statement is incorrect.

It is both our privilege and duty in the divinity school where we teach theology to deal with the discipline known as Comparative Religion. Therefore teachers and students must examine the ethnic religions of the world and discover their agreements with and their disagreements from the Christian religion. Every honest investigator will frankly admit that there are adumbrations (flashes) of truth in all the pagan religions and philosophies. This fact accords with the teaching of the Bible itself, which says, "God hath not left Himself without a witness in any nation;" also: "This is the light which lighteth every man that cometh into the world." Whatever gleams of ethical and spiritual light the heathen have come ultimately from the primal source of light, who is God in Christ Jesus.

However, these are only flashes of light and are far from the clear revelation of the gospel of redeeming love and grace through the incarnation and atoning sacrifice of God's eter-

nal Son. The central message of Christian redemption is unique and original.

Where in all pagan literature will you find such statements as we shall now cite from the New Testament? The Angel of the Annunciation said to Joseph when he was troubled about Mary, his betrothed wife: "That which is conceived in her is of the Holy Ghost." Where can such a conception by the Holy Spirit within the procreative being of a virgin be duplicated in pagan literature? There we find no virgin births, and not conceptions attributed to the Third Person of the Holy Trinity.

Then the angel continued: "And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:20, 21). There is nothing like that in the ethnic religions and philosophies.

A little further on the angel said to Joseph, quoting from the Prophet Isaiah: "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Immanuel which being interpreted is, God with us."

The word "Immanuel" is thus composed: *Immanu*, with us, and *El*, the first syllable of Elohim, God; therefore it means "Elohim with us." And we find Elohim in the very first verse of the Bible: "In the beginning God (Elohim) created the heavens and the earth." Such a statement and doctrine can nowhere be found in pagan writings. The incarnations of the Hindu religion are very different in character and purpose.

The claim for distinctiveness can also be made for John 1:1-14: "In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God. And by Him were all things made; and without Him was not anything made that was made . . . And the Logos became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father." Let the unbeliever

duplicate that statement in pagan philosophies if he can!

Then there is John 3, containing our Lord's interview with Nicodemus. Note the uniqueness of such statements as these: "Except any one be born again, he cannot see the kingdom of God;" "Except any one be born of water and of the Spirit, he cannot inherit the kingdom of God;" "That which is born of the flesh is flesh; that which is born of the Spirit is spirit;" "Marvel not that I said unto thee, Ye must be born again." Then where have the heathen religions produced anything like John 3:16: "God so loved the world that He gave His only begotten Son?" This great and sacred statement is peculiar to the gospel of Christ.

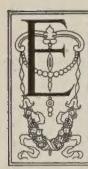
Read what Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). That also is unique. So is this: "For He hath made Him who knew no sin to be sin for us; that we might be made the righteousness of God in Him" (2 Cor. 5:21). Here also: "This is a

faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

Many sayings that cannot be produced from pagan sources may be cited from the epistles of St. John. Note this one: "And if any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (John 2:1, 2). Turn now to 1 John 4:10: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Do you find anything like that outside of the New Testament Christianity? Nay, verily the plan of redemption through the love of a self-sacrificing God is peculiar to the system of Christian truth and salvation. In this connection we would recommend the reading of Dr. P. T. Forsyth's *The Originality of the Christian Message*, which is a book of rare value and suggestiveness.—L. S. K.

The Call of Christ

 VERY believer has the privilege of making his or her own pictures of Christ—those *real* pictures of the *real* Christ which draw us closer to Himself. For Christ is *real*! Hold fast that precious truth always.

Look at this picture of Him: There He stands, He who created all things "by the word of His power" and could destroy all things by one breath of His nostrils. What is He doing? He is looking into the face of a poor, forlorn, hungry-hearted sinner; His pierced hands held out in loving entreaty; His tender voice beseeching, "Come unto Me."

What awaits those who come? Rest! "Come unto Me, and I will give you rest." There is no rest for the wicked. Try out worldly pleasures. Do you find any soul-rest there? You see, you hear, you are carried along by the tide, but the restless soul finds no relief.

Money cannot buy rest. Friends cannot give it. Even God Himself, though He can mould and fashion worlds and set them spinning through space, cannot give rest to the restless soul except in one way—His way! But in a moment, if we will take that way, He can still the troubled heart and then illumine the sad countenance with a smile. In a moment, He can give rest and joy and peace.

Sometime, somewhere, somehow *we* heard that call, and

"We came to Jesus as we were,
Weary and worn and sad;
We found in Him a resting-place,
And He has made us glad."

But how about the other people? Have we ever given out the message to other needy ones? Have we ever painted the picture of the loving, compassionate Christ for them? Would not the Holy Spirit love to use us in this way?

To whom is this call committed? Is there not a tremendous responsibility resting upon every believer to give it forth? Are there any requirements which would prevent any saved soul from telling out the story of salvation?

Let us honestly search our hearts and respond, as did Paul, "Lord, what wilt Thou have *me* to do?" Then let us go, without fear, giving out the message by lip and life, with tracts and Gospels, pleading with the unsaved—with tears if need be—to accept Jesus Christ and the rest which He alone can give.

Souls are dying all around us without God and without hope. No man cares for their souls. Let *us* care! Let us care *now*! Tomorrow may be too late. "He that winneth souls is wise."—T. C. H.

Notes and Comments

The Place of Christ's Resurrection.

The resurrection of Jesus Christ occupies a fundamental place in the Christian system of truth and redemption. References to it are found in the New Testament more than 104 times. From an exchange we learn that a brilliant English deist made the following admissions: "There is no use in wasting time discussing the other miracles. The eternal question is, Did Jesus Christ rise from the dead? If He did, it is easy to believe the other miracles; but if not, the other miracles must go." So we note that even a deist can see the crucial place of our Lord's resurrection in the Christian system.

Why They Don't Like Lectures.

Many people like to listen to sermons, addresses and lectures, if they deal with worthwhile subjects in an effective way. There are others, however, who seem to be nauseated with them. They say that lectures "bore" them; which is a decidedly refined way of putting it! What is the reason of this feeling? Well, lectures usually are of a moralizing character. They can hardly help being so. If a man has a lecture to deliver, it is usually because he feels that he has a message for the people. But people who are not living right with God and with their fellowmen do not fancy moralizing talks. They disturb their consciences; and they do not like to leave their way of life. So the most comfortable way for them is to fight shy of all moralizing addresses.

Are Fundamentalists Narrow?

The other day a speaker used the phrase, "the narrow Fundamentalists." Yet he himself is a preacher in a strictly orthodox church, and has taken his ordination vows within recent years. How he can reconcile his ideas with his solemn engagements we must leave to his own conscience. However, are the Fundamentalists narrow? We do not see how they can be. Is it narrow to believe in the full inspiration of the Bible? Is it narrow to believe in the deity, virgin birth, true humanity, atoning sacrifice and resurrection of Jesus Christ? These are basic doctrines in the Christian system. Without them there is and can be no Christianity. Fundamentalists accept these precious doctrines. Then if Fundamentalists are narrow, our holy Christianity itself is narrow. How do the accusers of the Fundamentalists like the logic of their contention? Let

them try to think the proposition through and see where they will land.

Settling Questions by Love.

The speaker above alluded to held that disputed questions ought to be settled by love. That is the *patois* of all the Modernists. But it is neither a "broad" nor a logical way of thinking. Just a little reflection will prove this. If one person believes in the deity of Christ and another does not, can they settle their difference by love? If they did, it would be only by way of weak compromise. It would mean that neither of them considered his belief of any real importance. Neither of them could compromise in that way if he was really sincere and earnest. Christ loved everybody, but even His divine, patient, self-abnegating love could not adjust His dispute with the Scribes and Pharisees. No; it is impossible to compose vital differences by mere sentimentality. Yet the evangelical believer, if he is a true Christian, loves everybody, even the people whom he regards as fundamental errorists. Let the Modernists be bright enough to see once for all that to differ with people even on fundamental matters does not mean that the disputant cherishes bitter feeling toward his opponents. Indeed, no! he would be glad to do them good if opportunity offered. The fact is, he loves mankind too well to let grave errors go unrebuked.

No Need for "Hunting."

The following is from the *Methodist*, of Philadelphia: "Great disgust is expressed by Modernists at 'heresy hunting.' As if the orthodox hunters were chasing through the woods a few rabbits and foxes! But there is no need of hunting heresy. The problem is to keep the wolves from forcing their way into our houses, the foxes from eating up all our barnyard. Heresy is at the door; worse, in the house, and is driving out the Orthodox from every place of power and trust in the church." To which may be added, you need not "hunt" for animals that stalk abroad in the open fields and gardens and orchards in broad daylight, destroying the precious grains and fruits.

Giving the Agnostic Encouragement.

He certainly needs it. An infidel magazine contained an article some time ago on "Agnostic Encouragement." The writer felicitated his fellow-agnostics because a number of books of an agnostical character have been issued with-

in the last few years. As far as we can see, none of them have made much stir in the world, nor have they produced a profound impression on the public mind. But why should people be anxious to spread agnosticism? If the adherents of that school do not know whether there is a God or not, whether men have souls or not, whether there is a future life or not, how are they going to help the people of the world by putting their minds in the same know-nothing condition? Suppose all the people in the world were in doubt about the existence of God, would they be better and happier people? We are just wondering what moral dynamic, what civilizing power and what intellectual stimulus there is in agnosticism. For our part, we think it has a paralyzing effect on the human mind, and leads to gloom and despondency.

The Blessings of Theism.

On the other hand (continuing the thought of the preceding paragraph), suppose that everybody believed in God, and especially the God portrayed in the Bible, and suppose that they had a real experience of His reality and redeeming love, what would be the effect of such belief and experience on civilization? First, it would put confidence and cheer into the heart of humanity. If God created the universe, we know that He will preserve and uphold it. If He created man in His own image, we may feel sure that He cares for man and brought him into existence for a wise and worth-while purpose. Second, if men truly believe in the God of the Bible, they will recognize the law of righteousness which He has laid down in His holy Word. They will say with the Psalmist: "Thy Word have I hid in my heart, that I might not sin against thee." Such moral standards, if adopted universally, would certainly make for the well-being of society. Thus in every way, theism is better than agnosticism and atheism. The reader will himself think of its advantages in a hundred other ways. Atheism is enervating; theism is bracing.

An Impossible Union.

One of the most noted Modernists of the day has suggested that the Fundamentalists and Modernists should abandon their debate and join hands against atheism. In a way such union exists already. On all hands the Fundamentalists are out in the open fighting the battle for Christian theism over against the present atheistic propaganda. They are giving

reasons, too, for belief in the divine existence. They are not merely railing away at the atheists and calling them ugly names. They are pointedly asking the atheists whether they prefer to live in a universe that is guided by a Supreme Intelligence and Power or in one that has no intelligence at the helm. The Modernists, too, to some extent—at least, some of them—are opposing the atheism of the day; for most Modernists are not atheists, whatever else they may be. But that does not mean that evangelical believers can lay aside their objections to men who call in question, and often scoff at, the fundamental doctrines of Christianity. The fact is, the evangelicals are compelled to carry on a dual warfare. It is not pleasant, but it is necessary. Let us do our duty in the fear of the Lord.

Boasting of Heresy.

Some people, we regret to say, take a kind of delight in calling themselves heretics. They use the term in a kind of loose sense. But that is a mistake. Whenever a man uses the term in that modified way, it is evident that he feels himself to be treading on dangerous ground. If he is not a heretic, he ought not to intimate that the term may be applied to him in any sense. It is not a mark of bravery to call himself a heretic, but a mark of bravado. A heretic is one who has departed from the evangelical position doctrinally; who rejects some of the historical doctrines, and no one should use it in any other sense. Orthodox, as has been said in these columns several times, means right or straight thinking (*orthos*, right, and *dokein*, to think). Heterodox (which is practically the same as heretical) means "other thinking" (*heteros*, others, and *dokein*, thinking); and hence it means other than straight or right thinking. It is no discredit to call a man orthodox; it is a discredit to call him heterodox.

Professor Austin Clark's View.

Like the conductor of our review department, we have seen Professor Austin H. Clark's new book, with the arresting title, *The New Evolution: Zoogenesis*. However, we have not read it. On its yellow jacket, however, we find the following striking excerpt from the book: "The origin of all the distinctively human attributes must be satisfactorily explained by any adequate theory of the development of animal forms, and these cannot be explained by any theory that assumes the origin of man from the man-like apes." Whatever else may be

thought of Professor Clark's theories, he surely writes here like a real philosopher. Distinctively human attributes, when they arrived, were something new in the world's history. They do not belong to the mineral or the vegetable or the animal kingdom; hence they could not be evolved from a non-human source. We insist upon the time-honored adage, *Ex nihilo nihil fit.*

Are People "Born Criminal?"

That is what a "psychic expert" recently said. Dr. Frans Alexander, of Berlin, Germany, told it to an international congress at Washington not long ago. He said that all children, if they were free to respond to their instinctive impulses, would act as criminals. They would not be angels. Well, the Bible has taught the same doctrine, that of inherited depravity, right along through the centuries, and so have evangelical Christians. But people did not want to believe the Bible. Perhaps they will believe the doctrine now, since the psychologists declare it to be true. Since people are naturally "criminals," how necessary it is for them to receive the new birth and be made new creatures in Christ Jesus! If our civilization is to be preserved, we must teach and preach the absolute need of regeneration.

An Eclectic Conception of Prayer.

Of the conception of prayer in a recent book an evangelical reviewer has the following to say: "It is no doubt very scientific, but it will help no man to pray for pardon in Christ, or to seek guidance by the Holy Spirit. For those who are curious to know how men of pagan ideas have called on what they regarded as God, there is much information. . . Moslem, pagan and Christian prayer are put on the same footing. The book is a contribution to anthropology, not to Christian experience." This quotation indicates something of the rationalistic trend of the times, which seeks to put all religions on the purely naturalistic level. Such attempts at eclecticism will never save this world of sinners from their sins.

The Two-part Key.

An editorial from the *Presbyterian Advance*, Nashville, Tenn., has been sent to us for comment. The editor uses what he seems to think a smart illustration about an old-fashioned two-part key which became broken, but when it was repaired, it unlocked the door, all right. He applies his story to Gen. I and II and to the so-called Deutero-Isaiah. He draws the conclu-

sion that, whether we have a two-part key or a one-part key is not important. The crucial question is, Does the key open the door? It is a lame illustration, and here is its defect: The two-part key does not fit into the locks of Genesis and Isaiah. Two-part authorship nullifies the divine inspiration of those two books of the Bible, and assigns them to only a human source. Hence it fails to open the door of the Sacred Volume. Our editor says that the Bible's "purpose is to reveal God," etc. But if it reveals God, it must tell the truth about Him and His operations in both nature and grace. The one-part key is the only one that opens the divine Word in Genesis and Isaiah. That key is the inspiration of the Holy Spirit.

* * *

Wayside Gleanings

We were pleased to read in the *Sunday School Times* the following paragraph:

"Outstanding among the addresses at the convention were those of Dr. Leander S. Keyser on these momentous subjects:

*Why Every One must be Born of the Spirit.
The Holy Spirit and the Bible.
The Holy Spirit in the Trinity.*

At the close of the first of these studies, on the new birth, it seemed as though we had been in an old-fashioned evangelistic meeting, with true revival as a result. Men and women were praising God for the unspeakable blessing of the new birth; and if there were any in the great audience who, when they came to that meeting, had not been born again by faith in Christ, it must have been difficult indeed for them to withstand the loving appeal of the glorious invitation of this ministry of the Word."

Dr. Keyser left for an extended trip to the Pacific coast on June fifth. He was assigned an important part on the programme of the Thirteenth Annual Convention of the World's Christian Fundamental Association at Los Angeles, and afterward had appointments at Pasadena, Redlands, Stockton, and Oakland, California, and at Medford, and Corvallis, Oregon. He also visited Yosemite National Park.

We are glad to be able to announce that Dr. R. A. Meek, who was editor of the *Southern Methodist*, and previously for the New Orleans Advocate, has consented to become a

Contributing Editor of the Champion. Welcome, Dr. Meek!

Official Catholic Directory for 1930, published by P. J. Kenedy & Sons, New York, reports Catholic population of 20,078,202 for continental United States. There are four cardinals, 12 archbishops, 102 bishops, 26,925 ordained priests, 12,413 established parishes, 5,753 mission churches, 135 theological seminaries and 7,225 free parochial schools.

We will be glad to answer the letter written by "A Reader" at Memphis, Tennessee, if he will send us his name and address.

Total expenditures upon education in this country during 1928 amounted to \$3,035,341,-209.

123 Chief Chaplains serve the army force of the United States. They rank from Colonels to First Lieutenants, 95 having a commission as Captain. Those taken from ministers of the Methodist Churches number 27; those from the Roman Catholic 29. In the National Guard there are 203 Chaplains, of whom 173 are also members of the Officers' Reserve Corps. During the past fiscal year there were held 19,162 religious services on the military reservations, at which 1,796,746 persons were present.

The ban on marriage between Presbyterians and Catholics is reaffirmed at 142nd Presbyterian General Assembly of the United States of America, and it is resolved that "the Presbyterian ministry be urged to preach a series of sermons on the themes of love, marriage, and the Christian home and allied subjects during this church year."

The most ancient stained glass pictures in the world are in the cathedral of Augsburg which is one of the oldest cathedrals in Germany. Each figure has a motto in Latin around the head and some have scrolls in the hands. The scroll in the hands of Daniel reads: "Ostende Domine faciem tuam super servum tuum". (Lift up Thy countenance upon Thy servant, O God). The one in David's hands reads: "Beati qui hab (itant) in domo tuo Domine" (Blessed are they that dwell in Thy house, O God.) The colors are still bright in these pictures though some ten centuries have passed since they were made. They are not only the oldest stained glass pictures in the world, but are said to be the most unique.

There were 9,685 foreign students from more than 100 countries in the United States during the academic year 1928-1929.

At a recent quadrennial conference of the Methodist Episcopal Church, South, the proposed new constitution was rejected by a decisive majority. The new constitution would have annulled the Episcopal form of government. The vote on the adoption of the constitution was 188 for and 205 against.

A textbook entitled *The Natural Sciences* has been used by the hygiene classes in the French secondary schools. One passage in this book says: "One must admire unreservedly the strong people of the United States who had the courage to accomplish complete prohibition by sacrificing petty interests to public welfare." Edouard Barthe started a war on all phrases in textbooks that disparage drinking wine. He was backed by wine growers and manufacturers of spirituous liquors. The upshot of the matter was that the minister of education was instructed to have all such passages deleted from school textbooks. Henceforth French children must not be taught that strong drink is an evil.

The Dallas, Texas, The Methodist Episcopal Church quadrennial conference decided that all bishops of that church must retire at the age of 72 years.

A Presbyterian committee met with representatives of the Methodist Church and the Episcopal Church at Atlantic City for a discussion of the possibilities of a union of the three denominations.

In answer to questions about drinking in the student body of their colleges, sent to them by the National W. C. T. U., 147 college presidents say there is less drinking than ever, much less than before prohibition.

Some people say the eighteenth amendment cannot be enforced because it isn't! Why not repeal the law against theft, and embezzlement, and crime? These age-long laws are defied every day everywhere. Even our constitution itself interferes with the inclinations of our some.

In the United States prisons, inmates convicted for violations of the Federal narcotic laws constitute 34% of the population. The next group, those convicted of violating the prohibition law, constitute 14%. A recent checkup at the Federal penitentiary at McNeill's Island showed that 56 prisoners were bootleggers and 869 were drug peddlers! A survey of the prisons of New York City shows approximately half of the prisoners in turpitude cases to be drug addicts. Capture of the

books of a "dope ring" in Chicago revealed 18,000 drug addicts among the customers.

At a meeting held in Louisville, Ky., on June 13, the Committee having the matter in charge decided in favor of Atlanta, Ga., as the meeting-place of the Sixth Ecumenical Methodist Conference which is to be held next October. All the Methodisms of the world are expected to be represented in this gathering. It will have, however, no legislative power. These Conferences assemble once in ten years.

The anti-prohibition candidates running in the Pennsylvania primary received a decisive defeat. In case of the governor 80 per cent of the ballots, went to the dry; and in the case of the senator 76 per cent. The Literary Digest poll gave the Pennsylvania percentages as 46 "wet," 26 "moist," and 28 "dry."

Thirty thousand Chinese Christians have drawn together in closer fellowship and cooperation and, through their chosen leaders gave utterance to their convictions in these terms: "The church, which Jesus Christ redeemed by His own precious blood is already established in all the countries of the world through the agency of the Holy Spirit, promised by the Father. About one hundred years ago God's

grace came down on the East and from that time on, also in China, the church has gradually expanded . . ." This testimony will be appreciated in evangelical circles all over the world, since there seems to be a large following of Chinese Christians who are not ashamed to bear witness to the redeeming power of the blood of Christ.

There are about three hundred Hebrew Christians who are fully ordained or recognized clergymen or ministers, in the Protestant churches of Europe and America.

By a vote which was nearly unanimous, the biennial convention of the General Federation of Women's Clubs recently went on record in favor of rigid enforcement of the Prohibition Amendment as the best remedy yet proposed for the evil of intoxicating liquor.

The next annual convention of the World's Christian Fundamentals Association will be held, D. V., in the spring of 1931 in Philadelphia. The officers elected at Los Angeles for the ensuing year are as follows: President, Paul W. Rood, D.D.; Executive Secretary, W. B. Riley, D.D.; Vice-Presidents, J. Oliver Buswell, D.D., William P. White, D.D., and Charles G. Trumbull.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11, R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

There are some actions that even forgiveness cannot reach. God has said, "He that rewardeth evil for good, evil shall never depart from his dwelling."

Real faith in God lends a rosy, golden sunset to the darkest day.

Vice is the negation of virtue, as darkness is the negation of light and ignorance, the negation of intelligence, etc. The devil is surely the fallen brother of angels.

Learn by God's grace to rejoice in the face of all your troubles: sing when you feel like sighing, smile when you are disposed to frown, and you will soon turn your hornet's nest of annoyance into a beehive full of honey.

We wonder whether it is love of liquor, or the love of lucre, or both combined, that inspires the constant and unjust attack on prohibition by our big city dailies?

If ignorance exists writing reveals it; and the blunder, which in behaviour would excuse the offense, in literature is an unpardonable sin.

Illegal pleasures make legal pains.

Determine by God's help to control your tongue and temper. Each new display of fretfulness and violent passion more perfectly shatters your nerves and weakens your soul to become the prey of more violent tantrums in the future.

He who fears God need fear nothing else and he who fears not God needs to fear everything else.

Bad actions and good luck are strangers to each other.

Real love is like a beard, in that men do not get it until they are full grown and fools are ashamed of it.

We talk of educating our children, yet there is a large sense in which our children educate us. We never could know how little we loved our parents or appreciated their sacrifices for us till we later on saw and felt the unappreciative thoughtlessness and indifference of our own children toward our love and sacrifice. This fact of parents' love for their children being far greater than that of their children for them, points intelligent thought to a higher fact of God our Father's love for us and our ingratitude and lack of appreciation of His great sacrificial yearning over us.

True riches are in the heart rather than in the pocket and what a man is can be much greater than what he has.

I see so many internal proofs of divinity in the Bible that I think it needs only to be read to convince the intelligent and unprejudiced reader of its supernatural origin.

The best thing about a good man, and the worst thing about a bad one, is their religion.

We do not believe in a heaven of endless joy because we have proved its existence; but we try to prove its existence because we first believe in it. That faith is constitutional to us and we merely try to justify its existence in accordance with God's word.

It takes greatness to discover greatness. Some are cursed with that shameless trait of belittling every talent of which they are themselves void.

There is always something true in a tale of calumny, but it is as apt to be subjectively true as objectively true; therefore look with suspicion on the malignantly slanderous tale bearer.

There is much more treason than reason in many of our anti-prohibition editorials today.

You might as well try to argue with a hungry bear or a leaping lion as to endeavor to dissuade a libertine from his lust or a fool from his folly. That can never be reasoned out that was never reasoned in, and blind self-interest and prejudice are ignorant of the laws of logic.

There is not enough gold in all the corruption funds of earth to make one real rascal happy.

Unselfish love must be the perfume of the beautiful flower of faith.

No sinner was ever censured into a saint. It takes kindness, patience, forbearance and the vicarious principle of sacrifice to influence such.

He who cannot bear his brother's weakness proves thereby that he also has at least one weakness.

The freedom of the press has been a great bulwark of national safety in the past, but the present corruption of the press—its attack upon our national constitution and the fallacious bunk it feeds the people from its assumed paternity, make it a source of anarchistic influence and revolutionary danger.

Laziness addles the eggs of opportunity and leaves the seeds of incipient progress to die under the clods of inactivity.

A good sailor can tack in the teeth of the gale and make way even against a headwind. We better even have enemies than go unnoticed at all, for our enemies sometimes educate us out of our errors and thereby render us friendly assistance unintentionally.

Magnanimity is clairvoyant and a real genius has a prophet's eye.

If you know you are right you do not need to become agitated and loud, knowing that truth will triumph and virtue will be vindicated at last.

Disagreeableness is close to devilishness, and the crossgrained crank is a criminal.

Example is the best exhortation, and to *be* good is to *do* good; to be at it ourselves is to set others at it.

Hope, like the rainbow, is born of showers and sunshine, and though it rests on the earth it arches up into the heavens. Also, like the rainbow, it forms a sign of God's covenant of mercy with us, and it is true as it is written, "We are saved by hope."

Real suffering is silent; a noisy sorrow is more than half hypocrisy. Despair is dumb.

Though death may be a calamity to others, it can never be such to him who makes his life a benediction to those about him.

A lie is dangerous even in death, and to analyze its corpse is like dissecting a rattlesnake's jaws; though dead it still has the power of death.

In every sphere, ambitious rulers see little to commend in the ambitions of the ruled.

A luxurious couch and a full purse form the death bed and easy pillow where the embryo of glorious achievement has often expired.

THE ARENA

The Six Days of Genesis I

By Josephine Rand, Florence, Massachusetts

THIS following article, except for some omissions and minor changes, was written while our articles on the above subject were being published in 1929. But physical inability to continue our series, as we had hoped to do, resulted in our laying it aside for the time being.

Nor have we been able since then to take up our literary work, either for the **BIBLE CHAMPION** or for the furtherance of our writings on Bible Chronology.

However, it seems wise at this time to send in this article for publication, hoping that it may afford some help to those of God's humble children who know not what to believe as to the meaning of the "days" of the Hebrew Scriptures because of the diametrically-opposed views and teachings of various writers concerning the Hebrew term *Yowm*, or *Yom*, and its plural *Yamim*.

Many statements have been made, from time to time, which do not seem to be supported by the Scriptures themselves, and we trust that this article will throw at least some Scriptural light on this subject.—J. R.

WE ARE now ready to take up specifically the various uses of the word "day" (*yom*) as found in the Scriptures, both Old and New Testaments—a very important matter, as no one would deny.

We have already treated the word *yom* from the Biblical standpoint of Hebrew usage, as supported by the Lexicographer James Strong, S.T.D., LL.D., but we propose to consider it still more particularly in this article.

Providentially, it is a matter which is made clear by the Scriptures themselves, supported by the Hebrew Lexicon; nor can we imagine any better authority than a Hebrew Lexicon, in connection with an Exhaustive Concordance, for the meaning and usage of Hebrew terms.

Not being at all acquainted with the Hebrew language, our appeal as to the meaning of the Hebrew words was based directly on the dictum of the above-named learned Lexical authority: nor shall we depart from this method of setting forth the literal meaning of these God-inspired words as given by him, wherever occasion requires.

As to our interpretation of the contents of Genesis I as an inspired history of Creation, we have used our common sense and judgment concerning it as we would in reading and interpreting any other serious work, yet always subordinating that judgment to what "God

said," and what appealed to us most strongly to be His meaning; this, too, in connection with a fair knowledge of the Scriptures in general from deep and reverent study of the same for over thirty years, with a most sincere desire, accompanied with fervent prayer, to be led into all truth, unmixed with error.

We can truthfully claim that we had no pre-conceived theory to bolster up, no thought of forcing this, that, or the other interpretation where there might be the least obscurity, no desire but to see God's Word vindicated, and to acquire the ability to aid other seekers for truth, if possible.

Our readers have already had full proof that we did not claim any authority for the literal meaning of Hebrew words, but that we set forth with much labor the clear statements of Dr. Strong, who goes into minute detail as to the various uses and applications of the words he defines, as our previous articles have shown.

Right here let us inform our readers who may not be aware of the fact, and remind others who must be aware of it, that Dr. Young's *Analytical Concordance* does not give the root meaning of the Hebrew words—a matter of great importance.

For instance, as to the word "night:" Dr. Young, who combines the concordance itself with definitions, instead of providing a Lexicon giving details, as does Dr. Strong, gives the Hebrew word "*layelab*, *layil*," with no hint of the root meaning of "a twist (away of the light)," as given by Dr. Strong.

A scientist wrote us that he was greatly interested in this point which we had brought out in our January article.

As to the word for "day," Dr. Young has *yom*, but gives no root meaning; whereas Dr. Strong has:

Yown, yome; from an unused root mean. To be hot (as the warm hours), whether lit. (from sunrise to sunset, or from one sunset to the next), or fig. (a place of time defined by an associated term) etc.

Here we obtain the important information that, according to Hebrew usage, *yowm* was applied literally not only to the light and warm

part of the day, but also to the entire day—"from one sunset to the next;" a fact which we have already shown by many Scriptures, but which we will demonstrate still further by Scriptures not yet cited.

Hebrew usage can be determined only by the Hebrew Scriptures and the study of the many passages in which any Hebrew term in question is used in its various applications; and this study requires access to an exhaustive Concordance, with time and patience for its examination.

As we shall use the word for "day" many times in this article we will adopt Dr. Young's shorter spelling, *yom*, and instead of the plural *yamin*, we will use our English form of the plural, and write *yoms* for the convenience of all concerned—the writer, the reader, and the printer.

Let us turn first to Gen. 5:1-5 where we read:—

This is the book of the generations of Adam. On the day that God created man in the likeness of God made he him;

Male and female created he them, and called their name Adam, in the day when they were created.

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

And all the days that Adam lived were nine hundred and thirty years: and he died.

To those who reject evolution and believe in the direct creation of man, "the day that God created man" was a literal day, even "the sixth day," as recorded; even though many of them may hold to an indefinitely long period for "the sixth day" before man was created.

As we showed in our last article, the creation of flesh and blood would demand a period of short enough duration to prevent the decay of any part before the body was complete and the breath of life imparted.

Therefore, "the day that God created man"—"the first man, Adam" (Cor. 15:45)—cannot mean a geologic "day" or a day of even comparatively long duration.

It was a 24-hour *yom*.

"And all the days that Adam lived were 930 years."

This is the Hebrew mode of expressing the lifetime of man throughout this chapter, as also generally employed in the Old Testament.

Every year of the 930 years of Adam's lifetime was composed of *yoms*—days—just as is the case with all peoples; and this was the He-

brew usage as is apparent on the very face from the beginning.

When Jacob stood before Pharaoh, and the latter said to him: How old art thou?" [margin, Heb. How many are the days of the years of thy life?] Jacob replied:

The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life, been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage (Gen. 47:8, 9).

And these days—*yoms*—which composed the years of the lives of Adam and Jacob, as in all other cases, included the nights, extending as they did, of scientific necessity, "from one sunset to the next."

We have seen it claimed that because Gen. 1:5 says that "God called the light day," the word *yom* cannot be used to include the night.

But the Scriptures prove that this is a mistake.

In Gen. 7:14 we read that the Lord said unto Noah:

For yet seven days [which of necessity included the nights] and I will cause it to rain upon the earth forty days and forty nights.

and in verse 12 we read:

And the rain was upon the earth forty days and forty nights.

But verse 17 reads:

And the flood was forty days upon the earth.

Do not these "forty days"—*yoms*—include the nights as stated in the preceding verses?

In verse 24 we read:

And the waters prevailed upon the earth an hundred and fifty days (*yoms*; and in 8:3): And after the end of the hundred and fifty days the waters were abated.

In the very nature of the case these five months of 30 days each included the nights. No one could for a moment think otherwise.

In Ex. 12:18, 19, pertaining to the Lord's directions to Moses concerning the passover and "the feast of unleavened bread," we read:

In the first month on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses.

Do not these "seven days"—*yoms*—include the nights? Or could the people bring into their houses and use the leaven nights if they desired to?

In this same chapter, dealing with the first passover held by Israel and with the Exodus from Egypt on the 15th day of this first [sa-

cred] month, which began at the close of the 14th at even, we read (Ex. 12:41, 42):

And it came to pass at the end of the four hundred and thirty years, even the selfsame *day* [*yom*; see also verse 17] it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a *night* [*layil*] to be much observed unto the Lord for bringing them out from the land of Egypt: this is that *night* of the Lord to be observed of all the children of Israel in their generations.

Here we have a case where the night—“*layil*”—itself is called the day—“*yom*”—being that part of the day during which the Exodus took place.

The slaying of the first born was “at midnight” (v. 29).

And Pharaoh rose up in the night . . . and there was a great cry in Egypt . . . And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people . . . And the Egyptians were urgent upon the people, that they might send them out of the land in haste.

And they went out in haste (v. 34).

In Deut. 16:3 we read that the Lord, in commanding Israel to “keep the passover,” says:

That thou mayest remember the day [*yom*] when thou camest forth out of the land of Egypt all the days of thy life.

Again, in Num. 3:13 He says:

Because all the firstborn are mine; for on the day [*yom*] that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel.

Yet the part of the day when He “smote all the firstborn in the land of Egypt” was “at midnight” (Ex. 12:29)—not in the daylight period. Again, as to the “day of atonement” we read (Lev. 23:27, 32):

Also on the tenth day of the seventh month there shall be a day of atonement . . . It shall be unto you a sabbath of rest . . . in the ninth day of the month at even, *from even unto even*, shall ye celebrate your sabbath.

That is, “the tenth day”—the “day [*yom*] of atonement”—ran from the ninth day at even to the tenth day at even.

And this was the ancient Hebrew day—from even to even, or, as Dr. Strong gives for one of the Biblical applications of *yom*, “from one sunset to the next.”

The Hebrew word for “even” and “evening” is the same—*ereb*—as we stated in our January article, and means *dusk*: and the Hebrew *yom*, which ran from the even or evening of one day to the evening of the next, included the night as well as the succeeding sun-lighted day.

This of scientific necessity; nor could it possibly be otherwise.

This is not only in exact accord with Gen. 1:5 which reads “And God called the light Day and the darkness he called Night,” followed immediately by the statement in the same verse “and the evening and the morning were the first day,” but it is the accepted unit of the astronomers—“the mean Solar day”—(consult Newcomb, Todd, Chambers and other astronomers), the day of exactly 24 hours, the average length of all the days of the mean solar or equinoctial also called tropical year, in terms of which the sidereal day and year and anomalistic year are expressed by them. And let it be remembered that the sun lights the earth in successive parts thereof for the entire 24 hours, and wherever it is shining it is “light”—and “Day.” The axial rotation of the earth, in its above-stated average length, represents the *yom* of the Scriptures, just as it represents the “day” of our own English language, both with the astronomers and with the common people—the day of all History and Chronology “from the beginning.”

In the last quoted passage, as to the “day of atonement”—“from even unto even”—we have the Scriptures definitely including every part of the day in the term *yom*—and not only in this case and those already cited, but in other yet to be examined.

In this same chapter of Leviticus (23:39, 42), we read of the feast of the 15th day of the seventh month:

“And ye shall keep it a feast unto the Lord seven days in the year. . . Ye shall dwell in booths seven days.”

Did these seven *yoms* include the nights, or did the people spend their nights “in the open,” and dwell in the booths in the daytime only?

In Lev. 13, where the Lord gives directions concerning “the plague of leprosy” (v. 2), the person who was declared unclean by the priest by means of this plague was to be “shut up . . . ‘seven days’” (v. 4), and again “seven days more” (v. 5) according to the priest’s judgment: and at vs. 44, 46, we read:

He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean . . . All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

Will anyone question that these days—*yoms*—meant 24-hour days? Was the leper allowed to come inside the camp nights? (See also Lev. 14:8.)

Did not *yoms* include the nights when Miriam was "shut out from the camp seven days" before she was allowed to "be received in again" (Num. 12:14)?

In the Lord's directions through Moses to Aaron, as to the consecration of the latter and his sons, we read (Lev. 8:33, 35):

And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you . . . Therefore shall ye abide at the door of the tabernacle of the congregation day and night for seven days.

Here we have the word "days"—*yoms*—used three times as covering "day and night;" and the latter phrase simply furnishes another case like that of the "forty days and forty nights" spent by Moses on the Mount. If that had not been so stated, it might have been interpreted that Moses spent the nights in the camp; and God did not leave that question unsettled (See Deut. 9:1-21 for another hint in that case, especially verses 18-21).

So, too, in this case—the consecration of the priesthood—there must not be left any chance for a mistaken inference that Aaron and his sons might feel at liberty to go to their homes nights.

So, too, in the case of the Flood: there was a constant pouring-down of the deluge of waters from "the windows of heaven" for "forty days and forty nights" (Gen. 7:4, 12)—no "let-up," no abatement of "the great rain of his strength" (Job 37:6); yet in verse 17, as already stated, this period is covered by the general statement that "the flood was forty days [*yoms*] upon the earth."

With a few exceptions where "night" is stated explicitly in connection with "day," and this, evidently, with a special purpose, as shown above, the word *yom* is repeatedly and commonly used to represent the entire day—"from even to even."

In Ezekiel 4:4-8 we read that the Lord said to Ezekiel:

Lie thou also upon thy left side and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year . . . And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another till thou hast ended the days of thy siege.

Surely no one can deny that these days—all represented by the plural of the word *yom*—included the nights, as Ezekiel was not allowed to turn from side to side, in his prone position, with God's "bands" upon him, for the 390 *yoms* on the left side, followed by the 400 *yoms* on the right side, of his typical siege.

He did not rise from that position, night or day, till the days were ended.

And each day of that (to him) long-drawn-out period was a distinct *yom* of itself, as shown in the margin, also, by the literal Hebrew (v. 6), "a day for a year, a day for a year."

We do not need to multiply these cases cited to show the common usage of the word *yom* in the Hebrew Scriptures as including the night: even when the latter is not mentioned.

Let us now consider the usage in the New Testament.

(Dr. Strong italicizes the numbers for Greek words to distinguish them from the Hebrew numbers for which he uses "upright numerals;" and we will follow him in this matter.)

The following Greek words are used for "day:" (No. 4594), *semeron*, meaning "this day," or "today," used 37 times: (No. 1887) *epaurion*, meaning "on the succeeding day—i.e., tomorrow"—used 8 times; (No. 1773) *ennuchon* . . . meaning "adv. by night—before day," used once, in Mark 1:35; (No. 5610) "*hora* . . . an hour (lit. or fig.):—day, hour, instant . . ." used once, in Mat. 6:35; (No. 737) *arti*, meaning "just now . . ." used once in 1 Cor. 4:13; (No. 827) "*Auge.* . . a ray . . radiance, dawn . . —break of day," used once, in Acts 20:11; (No. 3574) "*nuchthemeron*, *nookh-thay-mer-on*; from 3571 and 2250; *a day-and-night*, i.e., full day of 24 hours:—night and day," used once, in 2 Cor. 11:25; and (No. 2250) *hemera*, used so many time we have not even tried to count them. It is the word used with these very few exceptions *noted above*, for "day," and not for daylight only, but as including the night.

Dr. Strong defines the Greek word as follows: "hemera, *hay-mer-ab*; fem. (with 5610 implied) of a der. of . . hemai (to sit; akin to the base of 1476) mean. tame i.e., gentle; day, i.e., (lit.) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); fig. a period (always defined more or less clearly by the context);—age, + alway, (midday) (by day, [ly], + for ever, judgment, (day) time, while, year.)"

We see, then, that the Greek word can stand for "the whole 24 hours" as well as for "the space between dawn and dark," just as in the case of the Hebrew *yom*.

And this is borne out by the New Testament Scriptures, some of which we cite below.

As to the Greek word *nuchthemeron*, it is used once, and *once only*, in the New Testament, where Paul tells of his having been "a night and a day . . . in the deep" (2 Cor. 11:25).

And this was a natural thing to do—to use a term which could not be misunderstood by the Greek-speaking Christians to whom he was writing, as *hemera* might have led some to think he was in the deep only during a daytime; and Paul was recounting the various kinds of suffering which he had endured in Christ's service, and, naturally, wished the church at Corinth to realize something of the fulness of those hardships.

In all other cases, wherever a 24-hour day is meant, the word employed is *hemera*.

In Mark 1:12, 13, we read of our Lord Jesus that after His baptism, "immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted by Satan."

Luke (4:1-13) gives an extended account of this experience, but he shows, with Mark, that Jesus was "forty days tempted of the devil. And in those days he did eat nothing."

The word used by both Mark and Luke for "days" is *hemeras*.

Yet it included the nights, as stated by Matthew (4:2) where we read:

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered.

It cannot even be imagined that our Lord—"forty days tempted of Satan"—"forty days tempted of the devil"—was left to Himself nights, the arch-tempter departing at sunset to appear again with the morning light!

Nor could it have been imagined even if Matthew had not mentioned the "nights" in his record.

Satan had everything at stake—for himself.

Our Lord had at stake a world's salvation; and the mental and spiritual wrestling and physical strain were continuous, and beyond our faintest conception of their significance.

In Mat. 15:29-39 we have the account of "great multitudes" who came to Jesus who had gone up into a mountain, where He healed many at that time.

At verse 32 we read:

Then Jesus called his disciples unto him and said, I have compassion on the multitude, because they continue with me now three days [*hemerai treis*] and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Here *hemerai* surely included the nights.

In Acts 9:9 we read that Saul, *i.e.*, Paul "was three days without sight, and did neither eat nor drink."

No one would claim that he could see nights, but was blind in the daytime.

At the time of the raising of Lazarus from the grave we read (John 11:17):

Then when Jesus came, he found that he had lain in the grave four days already.

Did not these "days"—*hemeras*—include the nights?

And so we might go on and on, in both the New and the Old Testaments; but we have other phases of the subject to treat, and must proceed.

To come back to the latter, the term *yom* is also frequently used for an indefinite time, long or short, as "the day of trouble," "the day of the Lord's vengeance," "the day of slaughter," "a day of darkness and of gloominess," "the day of battle," etc.

And this leads us to the consideration of a special case of the latter—a "day of battle"—which we find described under the phrase "the day of Midian."

In Isa. 9:4 we read:

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Without examination of the history of this "day of Midian" one might think it simply a case of an extended time of trouble with the Midianites. But this view is not supported by the Scriptural history itself.

Isaiah is speaking of the time of *deliverance* from the rod of oppression—"as in the day of Midian;" and the marginal reference is to Judg. 7:22 where we read: "The Lord set every man's sword against his fellow, even throughout the host, and the host fled," etc.

Midian had oppressed Israel seven years, and not till then did God call Gideon to deliver Israel.

Even the dates given in the margin show that this has been the accepted interpretation of the matter, as does also the entire context of chapters 6, 7 and 8:1-13.

The date at 6:1 is 1256 B.C.; that at the time of Gideon's call to deliver is 1249—seven years later.

If the account is read carefully, it will be seen that Gideon, at the time of the fleeing of the host (7:22) which was "in the beginning of the middle watch, and they had but newly set the watch" (v. 19)—which watch, according to Kitto, extended "from ten at night till two in the morning"—sent messengers to Ephraim to take the passages of "the waters unto Beth-barah and Jordan" to prevent the escape of the "two princes of the Midianites, Oreb and Zeeb;" and they were taken and slain, and their heads brought to Gideon "on the other side Jordan;" for he "passed over" Jordan, "and the three hundred men that were with him, faint yet pursuing" (8:4), "pursuing after Zebah and Zalmunna, kings of Midian" (8:5).

Verse 12 shows that he "took the two kings . . . and discomfited [margin, Heb. terrified] all the host;" and verse 13 says:

"And Gideon the son of Joash returned from battle *before the sun was up.*"

This, as does the entire context (7:9-19), shows that the routing of the hosts of Midian occurred in the *night*. But it shows, also, that the entire affair of the deliverance of Israel, though confined to the night, occurred on a certain particular day—*yom*—(which began at evening) when Gideon, at God's command and by His help, won the victory over the Midianites.

And Judg. 8:28 reads:

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more.

And this was "the day of Midian" (Isa. 9:4), the literal day of Midian's overthrow and defeat, but the day of Israel's "deliverance" from "the rod of his oppressor"—in that case, the Midianites. Isa. 9:4 refers to a yet future deliverance of Israel, as the context shows; of which deliverance "the day of Midian" furnished a type." (See also Psa. 83:9, 11, 12.)

Let it be noted, too, that here is another instance where *yom* refers specially to the *night* itself, as in the case of the Exodus; affording yet another proof that the term *yom* of the Hebrews covered both the night and day, as in Gen. 1:5, as well as the daylight-period by itself.

The word *yom* has also another signification, that of "time."

The two words, "day" and "time" are sometimes used interchangeably, even as among ourselves.

For instance, what is called in Judg. 10:14 "the time [*eth*] of your tribulation," when

"Israel was sore distressed" (v. 9) could as well be interpreted as "the day of your tribulation," using "day" in the sense of "time" as it is often used. Indeed, the next verse (15) records the confession of sin and the petition of Israel to the Lord: "deliver us only, we pray thee, this day [*yom*]."

In Job 38:22, 23, we read of God's reservation of "the hail" "against the time [*eth*] of trouble, against the day [*yom*] of battle and war."

So, also, in Eze. 7:7: "The time [*eth*] is come, the day [*yom*] of trouble is near."

This is common usage with us, as with the Hebrews. In what sense of the word *yom* is to be understood depends on the context, even as "day" with us is to be interpreted in accord with the context of what we may write or read, or with the subject of our conversation when speaking one to another in our familiar language.

The word for "time" as used above, and in other like cases is (No. 6256) "*eth, ayth;*" from 5703; *time*, espec. (adv. with prep.) *now, when, etc.*:—+ after [*al*] ways, X . . . continually, evening, long (due) season . . . time, when."

No. 5703 gives us "ad, ad; from 5710; prop. a (peremptory) *terminus*, i.e., (by impl.) *duration*, in the sense of *advance* or *perpetuity* (substantially as a noun with or without a prep.):—eternity, ever (-lasting,—more), old, perpetually, + world without end."

This word *ad* is used a great many times. It is the word rendered "eternity" in Isa. 57:15, the only time it is so rendered. In most cases it is rendered "ever," twice "everlasting," generally in reference to the Lord, but in some cases in a limited sense, as in Ex. 19:9:

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever [*ad*].

Also as in Ex. 21:5, 6, where the Lord ordains that if a servant loves his master and refuses to "go out free," "his master shall bore his ear through with an awl; and he shall serve him forever [*ad*]."

But this is not the only Hebrew word for "duration."

There is still another, which is particularly adapted for expressing duration in almost any degree whatever. That word is (No. 5769)

Owlam, *o-lawm*; or olam, *o-lawm*; from 5956; prop. concealed, i.e. the vanishing point; gen. time out of mind (past or fut.) i.e. (practically) *eternity*; freq. (espec. with prep. pref.) *always*;—always

(-s), ancient (time), any more, continuance, eternal (for [n-] ever (-lasting,—more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Comp. 5331, 5703.

Now let us note that while this word *olam* is used for "ever" and "everlasting" a great many times, it is used also in various limited senses, as in the following passages.

As to the Passover, we read that the Lord said, "Ye shall keep it a feast by an ordinance for ever [*olam*]'" (Ex. 12:14, 17, 24).

In the sanctifying of Aaron and his sons for the priesthood, the Lord said: "for their anointing shall surely be an everlasting [*olam*] priesthood" (Ex. 40:15).

Yet we know that the Aaronic priesthood, though it lasted during the Mosaic age, did not last forever, but was done away in Christ our great high priest.

In Lev. 24:7, 8, regarding the "bread for a memorial," the command was:

Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting [*olam*] covenant.

Yet that, with the "everlasting statute" of Lev. 16:34, and the other ordinances under the Law, passed away in God's due time, though the Mosaic "age" was a long one.

In Sam. 1:22 we read of Hannah that she went not up to "the yearly sacrifice . . . for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever [*olam*]".

Yet Samuel did not abide forever "in Shiloh" (v. 24).

Thus we see how elastic this term *olam* is.

It may stand for the longest possible time—even eternity—where it pertains to the everlasting God; and again for a single life-time, with varying lengths of periods of time between.

Now, if in Genesis I God had used the word *olam* instead of *yom* where the latter is rendered "day," perhaps no one would have questioned the theory of indefinite periods for "days"—although the incongruity which would have been manifest in any attempted adjustment of that term to the relation between the third and sixth days might have led some to doubt seriously the possibility of such interpretation.

But God did not use the word *olam* for "day;"—yet it is just the word which would have especially accommodated the doctrine of Evolution and the Nebular and Geologic Hy-

potheses; as also the indefinitely-long-day theory of many sincere believers in an inspired Bible.

Again; if God in His instructions to Israel, recorded in Ex. 20:9-11, had said: "Six *yoms* shalt thou labor, and do all thy work. But the seventh *yom* is the sabbath of the Lord thy God: in it thou shalt not do any work. . .

"For in six *olams* the Lord made heaven and earth, the sea and all that in them is, and rested the seventh *olam*," the long-period-day theory of creative work might have had some basis on which to rest, as implying that there were six periods in each case, though of different lengths.

But such cannot be the legitimate inference when the same word—*yom*—is used in both statements.

And we see no justification wherever for assuming that God did not mean "the natural day," which Webster defines as "the whole time or period of one revolution of the earth on its axis, or twenty-four hours."

If geological speculations had never been heard of—the very "foundations" of which are now found to be "wrong-side up," "upside down" and "inside out"—few Christians, if any, would have read into the Genesis account of Creation indefinitely-long periods for "days."

Not but what all possible knowledge as to the facts which geologists have to give us is emphatically desirable.

But speculative geology with its false premises has paved the way for false conclusions, and the harmful results have been far-reaching.

We remind our readers that God says He "made heaven and earth, the sea, and all that in them is" "in six days" [*yoms*]; and it is no trifling matter to declare that He did not mean literal days but extremely lengthy periods of time.

It is something we, personally, would not dare do; and we feel that those who do are assuming greater responsibility than they have realized, and may yet have cause to regret it.

We say this in the hope that some may be led to see that harm can be done by advocating, however sincerely, the theories maintained by "any geological treatise" which, as Darwin declared in a letter to Charles Lyell, "runs slap counter to Genesis" (Editorial in BIBLE CHAMPION for September, 1924, p. 441).

We would emphasize this point, that the only way one can know what the Scriptures mean by the terms employed is by a study of the many texts (with context) in which such

terms are used, and of the *sense* in which they are used—all of which is possible to the student who cares enough about vindicating God's Word to spend time and energy in searching for the necessary *facts*, which furnish one with the *ability* to vindicate it.

A knowledge of the Hebrew language is not necessary to the English speaking student, for God has provided for just such students a means of knowing the Hebrew and Greek term for every word in the Bible—their pronunciation, their usage, and above all, their primary root meaning by means of the Lexicons accompanying Dr. Strong's *Exhaustive Concordance of the Bible*, a monumental work which we consider next to the Bible itself, for an understanding of the latter and of the very important matter of Hebrew usage.

When the word *yom* is studied, as it should be, in its various phases, as employed by Hebrew writers at God's dictation, it will be found that it corresponds naturally and scientifically with what the word "day" stands for in the English language.

Let us consider for a moment the following passage.

In 2 Sam. 24:13 we read the message which God sent to David by the prophet Gad:

So Gad came to David and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?

Here are "years," "months" and "days" in the same sentence, used in the same sense that "days" and "years" and "seasons"—being related to "months," or "moons"—are used in Gen. 1:14.

No one could understand this message sent by God to David in any other way than that literal days, months and years are meant.

Who has a right to declare that in Genesis I they do not mean the same? Or, if it be allowed by some that Gen. 1:14-18 is to be taken literally, who is authorized to declare that in the previous 13 verses of the same chapter "day" does not mean the same as "day" and "days" in verse 14, but, rather, an indefinitely long period?

It is not a question as to what Moses may have understood or meant to imply by his written record; but, rather, What did God mean by His own statements?

It would seem to us to be the part of wisdom to be cautious, lest we charge Him with not meaning what He said.

However, we have no slightest doubt that

Moses, not only "learned in all the wisdom of the Egyptians" (Acts 7:22), but whose ancestors Abraham, Shem, Noah and other patriarchs of antediluvian times from "the first man Adam" down, had furnished an abundance of knowledge concerning all that pertained to the earliest history of the race, understood God's account of Creation just as it reads, and as he wrote it down, and that *yom* meant exactly the same thing to him (who had known it by experience all his eighty years of life before God called him to deliver His people) as it meant to him when he wrote down "in the cool of the day [*yom*]" (Gen. 3:8) as distinguished from "the heat of the day" [*yom*] (Gen. 18:1).

With no slightest intimation given in Genesis I that *yom* meant a long period (and most certainly none in Ex. 20:9-11), why should Moses even imagine that it should be so understood, when in the continuous history throughout the five books written by him at God's dictation, *yom* meant exactly what we all mean by "day"?"

An unprejudiced examination of the Pentateuch, to say nothing of the rest of the Bible, will show that the primary and principal "usage" of the Hebrew word *yom* was that of "the natural day;"—in other words, to quote Professor Todd:

The mean solar day . . . divided into 24 mean solar hours . . . often called the astronomical day . . . the day recognized by astronomers in observatory work and records, and by navigators in using the Nautical Almanac (*New Astronomy*, pages 111, 112).

This being the case, we have the basic "unit" of Bible chronology, which is accurately astronomical and demonstrable from "the evening" of "the first day," as we have already claimed.

There are many other points of great importance not yet touched in the consideration of this subject. We hope to deal with some of them later on.

McCann's great work against Evolution bears a timely and telling title: *God—or Gorilla: Which?*

There is another issue still pending: *God's Word—or The Geologic-Day Theory: Which?* God grant wisdom for the *verum dictum!*

* * *

We hear little about Christ or God in the pulpit. Many of our preachers are Christ-poor and empty, and they wonder why the pews are empty.—*Rev. Cornelius Greenway.*

Seven Canons Which High Criticism Must Ultimately Face

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

No theory can be regarded as tenable, unless it offers a better solution for the problems involved than any other hypothesis that has been suggested in the premises.

THE first theorists were the myth-makers. They sought to explain things. Their late descendants are the scientists. They do explain things, or seem to do so through elements of uncertainty can be found even in what they have to say. Like other men, they guess; but they always want their guesses taken seriously. Their first cousins are the higher critics.

They too guess, sometimes wildly; but they always insist that their guesses shall pass current as coin of the realm. Even when textual criticism has a perfectly sound and sufficient explanation of conditions found, the higher critics do not hesitate, or have not hesitated in the past, to go over the heads of the "lower critics" and postulate as explanations theories that astonish, if they do not convince.

The critics themselves must believe that their explanations are better than those of others; for on no other basis can they be justified in insisting on having their ideas given the preference.

But, the theory that covers all the facts without doing violence to reason is on its face better than any and all theories which do not cover all the facts or which involve an element of credulity in their acceptance. This much should be self-evident.

The traditional explanation of the Pentateuch requires Moses as its author and also two copies of the Law, for which he was responsible in some real sense. The historical conditions fit into that explanation in minute detail.

Moses was judge as well as leader. The burden became too heavy for him to bear alone. On Jethro's advice he appointed assistants and taught them the Law; but they needed something more, and he supplied it by having a written copy made for them to consult in case of doubt. In time the priests were ordained, and they too needed to know things. Their need was as urgent as that of the new judges, and they would not be satisfied to consult the copy set apart for the judges, when they had a point to settle involving the common law.

Likewise, the judges would not be satisfied

to go to them when anything came up that involved the ritual, and the net result would be that two copies of the Pentateuch would ultimately be made, differing slightly in details, because each was for a distinct class of officials. Priestly usage would involve JHVH (YHWH) instead of Elohim in places, and in the end confluent readings would result. That explains why we now have "Lord God" or "Jehovah God" in various parts of the Pentateuch. In some places Elohim appears to have been the original reading, precisely as it should be, while in others the "name" (YHWH) claims precedence. In the ritual it should do so.

Internal evidence makes this much clear, and tradition supports the conclusion; for tradition holds that Moses made two copies of the Law. How he could avoid doing so can hardly be explained, if the priests and judges were human. In the entire history of the world these two classes have been rivals, each desiring to be superior to the other. The Hebrews were not saints, and it is safe to conclude that there was rivalry in their camp. That would make the two copies a necessity, if peace was to prevail, and there can be no doubt that Moses met the situation as a wise legislator would. He made two copies, or had two made by the scribes in his service.

Transmission, with its inevitable mistakes; scribal carelessness, in addition to the mistakes that are bound to happen with the most careful of men; Jewish conservatism, which would render even a bit of bad grammar sacred if in the Law; racial jealousy, that would operate when the Christians made the Septuagint their Scriptures as well as when the Samaritans got a copy of the Pentateuch; and other incidental happenings will account for everything without any need of a single redactor, to say nothing of an entire family of them.

That family is sometimes referred to as a "school;" but that school idea is decidedly modern. It savors of the German schools which support the views of their members, right or wrong. Such an element is plainly anachronistic, and the fact should be recognized. The Pentateuch is not "parasitic literature" but the natural outcome of conditions prevailing in Moses' own day.

The process invented by the critics to ex-

plain in Pentateuchal difficulties is a reflex of modern methods, slightly modified, and it bears the earmarks of its inventors; for what they would have done, had they had the chance, is what they imagine that some unknown men did several centuries after Moses was dead. But why the said unknown men should erase themselves and exalt Moses in their patchwork has never been satisfactorily explained. It is a difficulty that must be met squarely, if the forgers are to be given any standing in court.

The work postulated by the critics is precisely like that of some waggish students, who pieced together, with the help of a microscope, several different bugs to make a composite, using portions of each one as they thought best. They then left it on the professor's desk, and one inquired anxiously, when he came in, "Professor, what kind of bug is that?" He glanced at it, smiled, and remarked: "That bug, young gentlemen, is a humbug."

That is exactly what the Pentateuch must be on the critical basis; but they have pictured something that never happened. No man in Ezra's day would ever cut up different documents and then patch the pieces together, sometimes using two to make a single verse, as the critics have postulated, and the theory becomes actually preposterous, when the conditions involved are once realized.

The whole history of ancient sacred literature goes to show that this statement is true. Men did not save scraps of sacred writings in those days: they saved everything available, even the fragments of partly destroyed or forgotten wisdom or hymns of praise to the gods.

Confucius rescued and restored as fully as possible the ancient Chinese classics. He did not originate them or intentionally rewrite them. He merely gave them an acceptable form as he obtained them from men's lips and occasional documents. He made no claim to originality in thus transmitting them. His object was their preservation. He believed them necessary for the people's good, and they called him Kung the philosopher, K'ung Fu-tze, which became Confucius.

The Talmud is still more to the point. It preserves every tradition and comment of the Jewish doctors of the law, with comments on what had gone before, the whole covering some centuries; but no redactor has ever presumed to tamper with it, even when it was still unwritten. The Jewish rabbis have behaved exactly as Jewish conservation demands that they should behave, and no set of men of that or any other nationality, a few centuries earlier would

have behaved in any other way, especially in a way that is strictly modern.

The Rig-Veda shows the same thing. Handed down by tradition till its meaning began to be obscure, it was then written out in a number of different ways, so that its verbal form could never be changed. Its readings were thus fixed; but it was no patchwork except in so far as there was a need of preserving fragments of hymns in a way that would conform to the character of the whole.

That made necessary some isolated places where parts of hymns of the same general sort were combined; but the whole is so patiently an effort to preserve what was left of former hymns that it refutes the critical position instead of sustaining it. Moreover, the sole purpose of writing the hymns at all was the prevention of any possible alteration in their form. They were still taught, as they are to this day, by a *guru* who knew them in every minute detail. He was not allowed to use a manuscript, to say nothing of a printed book, in his teaching. To do so was made a crime.

A similar process was used with the Talmud, until the burden became too great for human memories to bear. Then, and only then, was the "oral law" put into writing. And the prevention of alterations was probably a chief cause.

The Zend-Avesta is similar in its history to the Rig-Veda, even if its form is totally different. Tradition must have been its first method of transmission, and it must have been so handed down for centuries, since it has plainly suffered some losses. The older *gathas*, or hymns, must also have been preserved in the same way. In time, when the need arose, such that the very existence of both was endangered by a lack of men who knew them accurately, they were written out with some loss of original material. That, at least, is what the indications reveal.

The oldest portions are the *gathas*, or hymns, which are acknowledged to be the work of Zarathushtra (Zoroaster). Tradition makes him the author of twenty books of 100,000 verses each; but the statement appears so late in the history that it is not trusted, even if it does, as it should, say that the language was the Old Persian. It was not the Zend, or Avestan.

Three witnesses testify to this belief,—a Greek in the third century B. C., and two Arab historians, one being Masudi, who died in 957 A. D. They got their information, without doubt, from tradition, and some kernel of truth must be looked for in what they say.

The hymns go back to at least the fourteenth century B. C., their language is closely related to Vedic Sanskrit, and the chances are that they were transmitted as the Vedic hymns were by human memories. The two peoples had a common origin and similar beliefs, though they drifted apart.

The Vedic *Varuna* became *Ahura Mazda*, *Agni vrtrahan* became *Verethraghna*, *Trita* became *Thraetaona Athwia*, while *Apam Napat* retained his name and characteristics. *Indra* and the Persian *Angra Mainyu* were independent developments.

What one people did, the other was likely to do also in some measure, and it is certain that the present Zend-Avesta is much smaller than the original was. The explanation given, restricts the original manuscripts to two, both of which perished when Alexander the great allowed Persepolis to be burned. That he did so is not questioned; and, if the Persians were at all like the Hindus, the loss of the manuscripts was natural enough.

The Hindu manuscripts were for reference only in case of dispute as to individual words, and the same thing was probably true in Persia. The public archives would therefore be the natural place for the manuscripts to be kept, and the destruction of the former would involve that of the latter. They could not be removed, and they perished, in consequence.

When new copies were undertaken, they had to be made from memory, and some passages would be in dispute if not forgotten. The result would be a limited restoration, containing only what could be agreed upon as certainly correct. If any part of the ritual had fallen into disuse, it would thus be eliminated, or imperfectly restored. The rest would be complete, and that is the condition found. Fragmentary manuscripts may have been available in some places.

The effort, in every instance, would be concentrated on a restoration of the ancient text. No remodeling would be allowed. Different men would differ in what they remembered, and manuscript differences would thus crop out ultimately, in spite of the attempt to restore the original exactly. Such a thing as a redaction would never even be thought of.

Redaction is not editing. It is much more than that. It takes original documents, cuts them up, makes verses out of different pieces, rearranges things to suit the idea of the redactor, and effectually destroys the sources of its material. In their new dress the original pieces would hardly be recognized by their own authors. A thing like that would have

filled an ancient priest with such horror that the man who tried it would have been assassinated.

Recension is a different matter. It is an honest effort to restore or reproduce in its exact form an original that has been lost. The gulf between a recension and a redaction is like that between the sublime and the ridiculous; but critics sometimes confuse the two in spite of that fact.

The Parsis endeavored to get back their lost Zend-Avesta, and they were more or less successful, although the efforts of different men led to differences in the resulting manuscripts. Evidence of this is found in the sixth century (A. D.) record of the order by King Valkhash that a search be made for all surviving manuscripts and that the priests assist in the work with their oral traditions.

As these traditions would of necessity have taken on a more modern form, the resulting recension would be certain to show the effect in the language employed, and that fact has a place in the problem. The time ultimately came when a translation had to be made to render the text understandable.

The Zend-Avesta, then, although it has been subjected to the same reasoning as the Old Testament, is actually similar to the Rig-Veda in its history, and it breaks down as a support for critical views. Those views ignore in an unwarranted fashion the character of the people, their superstitions, their practices, their habits of doing things, their ways of thinking, and their hopes and fears. In place of these things it postulates a strictly modern disregard for things sacred, documents in particular, and adds thereto a modern scholar's habit of borrowing material to work over as he sees fit.

A single difference should be noted. The modern scholar remodels his material, while the redactor was not supposed to do that—he made patchwork of his, without bothering to reshape its verbal form. Wholesale plagiarism is what is involved, and the agents are not only frauds, but are literary thieves to boot.

The only document which can be said to approach the sort of thing postulated by the critics is the Koran. That does borrow material freely; but it is to be remembered that this material was obtained by talking with Jews and Christians, not by consulting their books. Mohammed utilized the stories thus secured—they would be told in Biblical language—by weaving them into his own narrative, and the result, while confused enough, in some respects, to be a patchwork (the composition of some of it is said to have followed his epilep-

tic fits), is still not the sort of document postulated by the critics.

They have tried to make it so by assuming that there was a redaction; but the facts seem to preclude any such event, and ancient habits in such matters contain no encouragement whatever for such a notion. For years the Koran was not a written document. It was handed down by oral tradition. Variants began to appear. The best reciters were largely killed off in battle. An authentic text became a necessity. It was produced and written out. Then all other manuscripts were ordered burned. That is the story.

Nothing further can be asserted with confidence. The attempts of the critics to deal with the Koran as they have with the Old Testament are therefore ill advised. They are, in fact, little better than the attempts to deal with Homer in that fashion. These have now been incontinently abandoned; for they ended in dismal failure, positive proof of their inadequacy being ultimately furnished by American and Scotch scholars.

The critical yardstick has always been, "What would I have done under the circumstances?" Well, if the critics had lived in those days they would have done exactly as other men of those times did, but not as they now do by any manner of means. They would not know how, to begin with, and they would not be so precocious that they could span a score or two of centuries and behave as they now do, as moderns, in an ancient setting.

They would read a book once and never look at it again, trusting to their memories for any needed quotation. Jews still do that sort of thing in our own day. One such has been a friend of mine for thirty years or so. He cannot help remembering things verbatim. Two other such memories have crossed my path and been tested, one in New England and one in Iowa.

The critics forget what a book was like in those early days. It was such a clumsy thing to handle—a long stretch of parchment or papyrus rolled up on two sticks—that it was actually easier to retain what it said than it was to consult it. It was a nuisance, and the fact was admitted freely. The mere physical exertion of doing what the critics postulate would have been a sufficient deterrent in itself without the deadly opposition of native conservatism.

These things are vital; but they are placidly ignored and modern standards and methods are employed as a criterion for ancient procedure. In fact, some things done by the critics

are suggestive of the free-thinker who offered to explain anything in the Old Testament. The story of Elijah on Mt. Carmel having been suggested, he explained: "Oh, Elijah was foxy—he used kerosene!"

Where Elijah got a nineteenth century product he did not explain. Kerosene would act that way now, *ergo* Elijah must have used it! His complacency was remarkable, to say the least. Historical perspective did not trouble him, and it has never troubled the critics. Like him, they are superior to that sort of thing. Their explanation seems to work—his did—and that settles it.

The traditional explanation of the Pentateuch fits into every known requirement. Its genesis is adequately accounted for by the claims made concerning it either directly or indirectly in the Old Testament. Textual criticism will care for most of the supposed difficulties. Transmission will take care of others due to carelessness. Interpolations which crept in from marginal notes must be allowed for, as must occasional glosses put in to elucidate obscure statements. The English Bible is full of them. A difference of idiom made that necessary. In short, there is not the slightest need of any such documentary theory as the critics postulate, and their explanation involves a patent anachronism.

On no grounds, then, can the critical theory be credited with being a better hypothesis than that furnished by tradition supported by the inner witness of the Pentateuch itself. Internal evidence, much stronger than any furnished by an elaborate linguistic argument, goes to show that it is exactly what it purports to be,—a book of the Law produced by Moses himself, with the help of scribes as emanuenses. That help may be assumed from ancient customs. The Pentateuch, essentially as we have it, became a necessity, if he was to carry out the task laid upon him by Jehovah himself.

The alternative involves too many improbabilities, not to say inconsistencies. First, it requires schools of writers producing imaginary composite documents. Second, it postulates redactors making "parasitic literature" of the most flagrant sort, and using these documents to do so. Third, it imagines a continuation of such processes, combinations being made from earlier combinations, until a perfect jumble results. That effectively excludes any possible inspiration and any possible revelation in the Pentateuch and makes it a barefaced fraud, its claims being reduced to monumental prevarications.

If any such thing ever happened, how in the

world was it so effectually covered up that no trace of it ever got into any of the records? The thing is too incredible to be taken seriously by any thinker. And the genesis of the Redactor family is too patent to appeal to the common sense of any Christian. The critics had to have help or sink. They called in the redactors.

Rupprecht saw all this clearly long ago; for he not only riddled the entire theory most effectively in his "Des Rätsels Lösung," but is even reported (*Bib. Sac.*, Oct., 1899, p. 652) to have described the redactor as one "who now plays the part of a genuine Proteus, now appears as a tethered ass, and again as a genial spirited historian. Special precautions are thus taken against all inconvenient questions asked on the basis of a true secular and sci-

tific criticism, by always having a hole to slide through with snaky wrigglings."

While more accurate than diplomatic, his description leaves no doubt as to his position. He saw the facts as they are and then told just what he saw. Unfortunately his three volumes occupy about 1150 pages, which is discouraging to the modern reader, even if Professor Zöckler did call the work "the most important treatise of its kind in German literature" (*ibid*, p. 656). It marked the beginning of a strong conservative movement in Germany, and the younger scholars seem now to have realized the truth. It is well that they have.

This is the second of a series of articles contributed by Professor Magoun. The first appeared in the July issue. The third will appear in the September issue.

Modernism or Biblicalism—Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 11.—Modernism a Menace

MODERNISM is a menace. It is such because of what it is and because it is not a mere academic movement. It is something that has to do directly with the religious (and so the eternal) interests of humanity.

Suppose that, thru this unbelief, this rejection of Biblical teaching as plainly revealed, this frittering away of the real divine essence of saving truth, this substitution of the human for the divine, thousands of souls are ultimately lost. This is no mere scare, no bugbear. It is a fearful possibility. For if man is perishing, as the Bible so repeatedly teaches, and if God has revealed a way to save him, then it is a fearful thing to trifle with the divine method of salvation. For by trifling therewith (thru a suppositional superior sagacity, or by hypercritical, rationalistic, evolutionary and unbelieving claims and processes), the real saving heart may be torn out of it. If so, what unutterable woe is it for multitudes to lose their salvation thru thus blindly following blind leaders. For, as our Savior said, "if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14), the ditch of final eternal destruction.

(1) Modernism is a menace to faith in the Bible as the Word of God.—Modernism does not believe the Bible. It considers itself superior to the Bible. From its critical and evolutionary viewpoint it sits in judgment on the Bible. It parcels it out as its criterions dictate.

We are not saying that Modernism does not believe the Bible in parts—when it suits its convenience or its evolutionary bias so to do. But as a whole, as God's own reliable revelation, it does not believe that Holy Book. It doubts from Genesis to Revelation. It doubts its creation teachings, its history, its doctrines, its miraculous interpositions of divine power, its method of saving lost men. It not only doubts. It teaches its doubts, proclaims them by pulpit and press. It substitutes its own ungodly teachings for the teachings of the Word of God. It seeks to send them throuout the world, as we have previously noted in these articles. In all this it is a menace to the good of humankind.

(2) Modernism is a menace to the true knowledge of God.—The true knowledge of the Divine Being comes from the Bible. This is to a certain extent supplemented by nature (Ps. 19:1; Rom. 1:19, 20), tho the so-called "light of nature" apart from the Bible has proved singularly inadequate. A study of religions in our own day other than Christianity, and a study of past religions and philosophies, will accentuate the truth of this statement. What amazing things, what freaks and fantasies, men have worshiped. What caricatures of Deity they have believed in. What monstrosities have been set forth and set up for men to adore. And it has not been the savage and the illiterate alone to whom these remarks apply. They apply to cultured Greece, to civil-

ized Egypt, to advanced Babylonia. They apply to Hinduism with its millions of all sorts of gods, even to Mohammedanism in its imperfect monotheism borrowed in part from Judaism and Christianity.

In contrast to all these divine monstrosities there stands forth supreme the God of the Bible. He is not a carved image, a beastly form, nor a changeable intellectual abstraction. He is an Almighty Person, a God eternal, all-potent, all-wise, all-holy, all-just, the Maker and Upholder of all things. Compare *Him* with the changing abstractions of philosophical deity-making, with agnosticism, pantheism, deism or atheism of various schools of supposedly learned men. How they all, in comparison with *Him*, sink into insignificance, into comparative nothingness, into such "no gods" as the Bible speaks of.

Yet Modernism presumes to lay its unholy hands on the Bible and on the God of the Bible. It denies him, travesties him, insults him, makes him over into a vengeful, unjust, limited tribal deity, the false god of the Kenites (or of Babylonia, or Phenicia, or Arabia, as the individual case may be). And it is this tribal deity so they say, this false god, who is gradually developed into the monotheistic concept of the later Hebrew prophets and who was taken over by Christ and into the New Testament—and whom Modernism (most of them, probably,) worship today. Thus are they pagans, worshipping a pagan deity, taken from a pagan country, tho eventually tricked out by borrowing some of the attributes of the true God and applying them to this evolved monstrosity.

This is the position of modernistic evolutionary criticism. Real Modernists have lost the true God as divinely revealed. And they desire others to lose him. This is a menace to the very foundations of true religion, and so ultimately of morality and decency.

(3) Modernism is a menace to the definite doctrines of divine grace.—Naturally when faith in the Bible is gone, when the true God is gone, then go those revealed doctrines of heavenly grace that have to do with the saving of a ruined and lost race. When God and his Revealed Word can be manipulated by sinful men to suit their own pleasure and profit and pre-conceived ideas, it cannot be otherwise than the teachings of divine grace should likewise be manipulated, perverted or flouted. And so it is.

With Modernism there is the constant denial of basic Bible truths, truths divinely essential to human redemption. There is the denial of the facts that cluster around the person and

work of Christ. He is no longer the virginborn Son of God, sent from his personal preexistent state of glory in heaven (Jn. 1:1, 2; 3:16; 8:42; 16:28; Rom. 8:3; Gal. 4:4; Phil. 2:6-8) to become flesh (Jn. 1:14) by being born of a woman (Gal. 4:4). He no longer is one who vicariously died for us, the just for the unjust, so giving his life a ransom for many. He no longer is one bodily raised from the dead, as the Scriptures declare and as after history bears out. He is no longer one who ascended literally and corporeally to heaven, where he still possesses a body, "the body of his glory" (Phil. 3:21), and whence as "the Son of man" and the "same Jesus" he is to come again in like manner as he went away (Mat. 16: 27; Acts 1:11). He no longer is our High Priest and Intercessor in glorious session at the right hand of the Majesty on high and thru whom alone we have access to the Father (Jn. 14: 6; Eph. 2:18; 1 Tim. 2:25; Heb. 4:14-16; 1 Jn. 2:1, 2). No longer is it believed that "the Lord himself shall descend from heaven with a shout" (1 Thes. 4:16), that "at the last day" he will raise up his people to renewed bodily but glorified life (Jn. 6:39, 40; Cor. 15), fashioning anew the body of our humiliation, so that "the righteous shall shine forth as the sun in the kingdom of their Father" (Mat. 13:43). No longer are regeneration, justification by faith and such like doctrines considered either true or necessary to salvation. Instead, salvation, like virtually everything else, is evolved. Or the slogan is, Salvation by character, not by grace; by works, not by faith. What is left is just what the Bible prophetically pre-declared would be in the last days, men as "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." And the accompanying admonition is: "From such turn away" (2 Tim. 3:4, 5). "Turn away"—for such are a menace to truth and righteousness and salvation.

(4) Modernism is a menace to morals.—Not that Modernism actually teaches or preaches immorality. But the great ground of true morality is in true religion put in action. Modernism knows not the true religion. So it does not, can not, put it into action. Largely, if not altogether, it denies conversion and its necessity. Its position is rather evolution of character, growth in moral stamina, development of what is naturally good in man.

But how can a corrupt heart cleanse itself? For man's heart is evil, wicked, corrupt. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). What man needs, therefore,

is a new heart, a clean heart, a regenerated nature. This puts him on the right track with a proper beginning. And even then, in the midst of so wicked a world he finds it sufficiently hard to overcome evil in all its forms. But without this, how is he handicapped. Human nature oft succumbs. It yields to the awful press of current conditions. It yields to the cravings of its unregenerate nature—and to the evil that is made so easy in these days of license and of easy conventionality, when half-clothed girls and women, largely destitute of feminine modesty, and selfish, fleshly-minded men and boys set on self-gratification at any cost and in any way are ever looking out for victims, in a day when female victims are often more than willing to be caught.

The moral condition of this country has of late been deplorable. The crime record is something fearful. And—there are reasons. And among those reasons is evolution, evolution taught in about every school in the land, openly or on the sly, together with evolutionary Modernism that is doing its part to sap the foundations of true morality.

The able and watchful editor of the *Southern Methodist* (in its issue of Aug. 28, 1929, p. 8) republishes the following:

"The *Pictorial Review* recently published the following letter which is one of the worst indictments of Modernism in the home and pulpit we have ever seen:

"'. . . I smoke, I drink, I play cards for money, I pet. I haven't gone the limit, but only God knows whether I will. My family do not seem to think that I am bad. Of course they don't know, or at least they do not appear to know, that I do all these things. But are parents deaf and blind? I can't let myself be in church affairs any more. Maybe I am a good girl, but I feel bad. I can't pray. Sometimes after an exceedingly wild party I drop on my knees and say, 'O God, forgive us all' . . . The thing that puzzles and troubles me is the older people all having faith in us. These preachers standing around telling how fine and good we are! Some time I'll kidnap one and take him on a party. I'll guess his next sermon would be about sin. And that's what we need,' etc.

(5) Modernism is a menace to true religion.—This we have seen throughout this series of articles. And that true religion has been seriously wounded of late years in the house of its so-called friends, as well as at the hands of its open enemies, there need be no doubt. There has been in many hearts a serious undermining of the true Bible faith. Much religion that passes for Christianity is so mostly in name. It

is disbelieving, formal, unspiritual, non-doctrinal, worldly.

Doubtless some have made rather wild and inexact statements concerning the condition and outlook of religion. Some have prophesied the passing away of Christianity and the coming in of a new syncretistic religion to take its place. A former minister, one T. W. Darnell, is reported as saying that very little is left of religion. "The belief in God, in immortality, in heaven and in nearly everything else of Christianity, is gone," according to him. All that survives is 'the good life,' and even that, he thinks, has nothing divine in it" (*Literary Digest*, Sept. 14, 1929, p. 27).

This minister has surely lost his religion—if he ever had any. But millions of us, who are not Modernists, have not lost ours. As to "the good life," of which this irreligious authority speaks, the good life that "has nothing divine in it," that is mere ignorant prattle. It does not exist, save in an externally moral sense. Man's heart, apart from the divine, is the hotbed of sin, not of goodness. But the ethical ideals of some are on so low a plane that what *they* might call goodness some of us would call badness. But true religion calls for the regenerate life, the life that is hid with Christ in God (Col.3:3).

The effect of Modernism on true religion may be seen in the following. An anonymous writer says:

"I was raised in a Methodist home on Jonah and the Whale—straight. Personally, I no longer believe in Jonah and the Whale. I no longer believe in the Virgin Birth. I no longer believe in the physical resurrection. I will not mouth the Apostles' Creed at church, because I can not do it honestly. I am not very sure what I believe about God.—But—I think there must be a God" (*Lit. Dig.*, Dec. 29, 1928, p. 23). He "thinks" there "must be" a God! Does well, doesn't he, after Modernism has killed all faith and true religion out of his life? Yet that is the experience of thousands.

As a sample of the killing effect of Modernism (or of that which is its evil genius, i.e., evolution) in our higher institutions of learning, note the following from that sad, glad letter of a young woman who had finally got her eyes open:

"Have you ever been in a place where belief in the Bible was impossible and you even doubted the existence of a God? If you have, you can realize the position of a large percentage of the youth of our land—the High School, College and University youth who have been swept off their feet by the false teachings of today.

"I was reared in a Christian home with the average church and Sunday school training, but I did not know God and when I entered college I was swept off my feet completely by the teachings of science and philosophy. And I was not unique in this experience. Of all the young people in my little circle (graduate students in a great University) practically all are avowed Atheists and not one believes the Bible. And the tragedy in their lives is appalling. Many times we have gathered around the fire in the evenings and during our discussions of science and philosophy come back again and again to the realization of the futility of Life —how pointless and without purpose it was to us. For how can there be a purpose without a God? . . . When evolution comes in, the Bible goes out and with it Jesus Christ and all hope for the future" (*Bible Champion*, Sept., 1929, p. 457).

Truly, the devastation done by Modernism in the religious realm, through the agencies of evolution, destructive criticism and surrender of faith in the great Christian verities, can not be computed.

(6) Modernism is a menace to missions.—It has been so for years. It is so still. Hundreds of Christian workers (by courtesy so-called) have been sent to foreign fields ostensibly to teach Christianity, while in reality they were not Christians at all. They had never been converted, never felt in their own lives the gospel's regenerating power. They have not even believed the Christian religion. Indeed, one of their objects was to deny Christianity in its fundamental facts. Through the biasing influence of evolution and the perverting power of a destructive criticism, they themselves had been switched from the track of truth, switched on to a different track entirely. Instead, therefore, of going as true missionaries of the cross of Christ, they had gone denying the cross in what it was, in what it comprehends and represents. The Christ that such men have proclaimed is distinctly not the Christ of God, the Christ of the Bible, the Christ of Christianity. So their gospel, if such it may be called, is a humanitarian gospel. And a merely human gospel is not redemptional.

So pernicious has been the influence of modernistic missionaries that the true missionaries of the cross have been hindered in their work thereby. These latter have been obliged to give time and energy in combatting the false. Pregnant with significance are the words of Miss Alice A. Longland, R. N., a missionary in India. She tells of her rest season in the Niligiris hills, staying in a missionary home with some two score missionaries of various denomina-

tions. She mentions a convention for the deepening of spiritual life. But also she mentions the line drawn between radicalism and conservatism and "our fight against Higher Criticism" (yes, in India) and its resultant bad reaction upon those obliged so to fight (*Advent Christian Missions*, Aug., 1929, p. 229).

Thus does the Modernistic propaganda hurt the true cause of Christ, and hurt also those true souls who are doing their best to fulfill the Master's commission; "Go ye into all the world and preach the gospel (not evolution, but the gospel) to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mk. 16:15, 16).

Modernism is a menace, an injury, a curse. In the words of A. J. Pollock: "Modernism is just infidelity in a new dress, advancing with a friendly air, as if to help a worn-out Christendom to regain its prestige . . . Modernism has betrayed the written Word . . . It has sapped the spiritual life of the church of God; it has destroyed evangelistic effort; it has emasculated Christian living; it has increased the flood of worldliness which is swamping the Christian profession on every hand.—No wonder that the complaint is that fewer and fewer attend churches and chapels, and that worldly methods are adopted whereby to attract the masses that rival the theatre, the cinema and the variety show" (*Modernism vs. the Bible*, p. 48).

Modernism is a sort of false Christianity, a perversion of the true. As such it is all wrong. But true Christianity as divinely revealed is all right. It needs no modernistic tinkering, no evolutionary remodeling. It is right in itself; always has been so; always will be so. It is this mauling of it, this man-handling of it, this pre-conceived or theoretical alteration of it that is wrong, all wrong. Yet it is this that Modernism has done and still further seeks to do.

But because true Christianity is menaced, shall it fail? Not so. Many great problems it has already met and mastered. Many obstacles has it overcome. As the gospel it is the "everlasting" gospel. As the new covenant it is an "everlasting" covenant (Isa. 55:3; Rev. 14:6). As to its Founder's words, heaven and earth shall pass away, but not so his words (Mat. 24:35). Despite opposition, open enmity, false friendship, misunderstanding, misinterpretation and modernistic re-interpretation, they stand firm. The divine gospel is still "the power of God unto salvation unto every one that believeth" (Rom. 1:16). And though many disbelieve, yet ever are there those who believe and who shall be saved in the day of the Mas-

ter's appearing. Take heart, then, take heart! Keep at it with voice and pen. For when the true gospel has been sufficiently proclaimed,

"then shall the end come" (Mat. 24:14); the end with all its terrors and with all the everlasting glories that it shall usher in.

Deluge Geology and Evolution

By Dudley Joseph Whitney, B.S., Exeter, California

NO OTHER single problem in connection with the origin and early history of this earth is a tithe as important as the problem of whether the fossils are the result of the Noachian Deluge or of a long series of geological ages. As has been shown in the previous article these geological ages might have occurred; yet even if Creation Week was actually composed of geological ages—"days"—creation, but not evolution, would, nevertheless, be good science. Still, if it happens that the fossils were deposited in the Deluge destruction, the whole problem of creation *versus* evolution moves to a different footing, and the theory of evolution becomes patently ridiculous at once.

If evolution is to be fought with any effectiveness, therefore, there is great need for all to determine which kind of earth history Bible defenders are to adopt: the age-day theory, which attributes the fossils to geological ages, or diluvial geology, which attributes them to the Deluge. To be somewhat more explicit, shall we accept standard ideas of earth history (perhaps with slight modifications), or shall we accept the fundamental features of the kind of geology set forth by George McCready Price? That is the issue. The topic under discussion just now is the relation of the latter to the problem of creation. This, in turn, is divided into two sections: first, how it fits Genesis; second, how it fits science.

Deluge Geology and Genesis

First comes the question of how this fits Genesis.

To begin with, it leaves open the question whether the earth and the solar system were made from things which do not appear just before Creation Week or not. The absolute failure of astronomers to account for the origin of the earth and the solar system on any rational basis (except miracle) leaves that problem to be settled as the Scriptures determine, or left undecided.

Continuing: the plain fact that there were no geological ages leaves the unavoidable inference as perfectly good science that the earth was prepared for plants, animals and man, and plants,

animals and man were created through divine power. Such creation, as far as science is concerned, could be instant, or in six seconds, or six literal days, or in six thousand years, the last figure being rational only if any person could make Creation Week become six thousand years, and could show the slightest occasion for stringing out miraculous creation through such a long period.

This is to say, if Genesis I asserts six literal days, as the English rendering seems to do, six literal days are in perfect harmony with Deluge geology. Furthermore, such creation could be of an ideal earth and of ideal plants and animals, the descendants of which have altered by degeneration to the kind of creation that "groaneth and traveleth in pain until now."

This kind of geology and earth-history requires no local Deluge on one part of the earth, as does the age-day theory (if the latter is to harmonize at all with standard geological theories), but it assumes such a destruction of the antediluvian earth that every living land animal would perish, the bottom of the sea rise up in places to become land, while land would sink into the ocean. It presumes that the whole face of nature was made over: climate, geography, and all else different. This is the kind of a disturbance that would keep Noah in the Ark for a full year, and make a literal acceptance of the Genesis account of the Deluge perfectly reasonable.

This kind of geology would require all land animals to have been descended from animals saved in the Ark, and as they spread out while multiplying, close relatives inbreeding for generations as they spread to new lands and new climates, they could vary from distant relatives who went elsewhere. By this way of accounting for the geographical distribution of species the Ark account (and Deluge geology) is excellently vindicated.

How Evolution Arguments Fail

This kind of earth-history makes standard arguments for evolution ridiculous. If Deluge geology can be demonstrated, the theory of evolution automatically fails.

Natural selection, for example, requires un-

told ages to turn a fern into an oak, or a worm into a fish, and a fish into a horse; to develop eyes, heart, lungs, and all the rest of the organs. If there were geological ages lasting for a billion years, the evolutionists have at least the talking point of time for Darwinism and other kinds of evolution; but if there were no geological ages available for such evolution, and nothing but the wreck of an ancient earth, destroyed in a great Deluge a few thousand years ago, all this talk about evolution inevitably vanishes. The evolutionist could only assume that there were ages preceding this great Deluge, without having anything to show that they existed. That is perfectly plain.

Again, the biggest talking point the evolutionists have had is unquestionably the sequence of life that appeared to exist in the geological ages: an age of invertebrates (preceded by long periods where fossils were almost absent), an age of fishes, an age of amphibians and coal plants, an age of reptiles, and an age of mammals.

If invertebrates, fishes, amphibians, reptiles and mammals all perished in one great earth-ruin, all this sequence of life vanishes. They can point out the three-toed horse and the series ending with the modern horse, but if all these animals lived at one time and perished in one great disaster there is no "evolution" shown. If fossils are much alike, they might have been related species or varieties of the same species; if they were much unlike, they would be unrelated. This great argument for evolution vanishes, if the Deluge is responsible for the fossils.

Something of the sort occurs with comparative anatomy in its reasonable significance: lynx, leopard and lion can exist simultaneously and be relatives; various owls, or poppies, or wasps, could exist simultaneously and be relatives, just as men are as different as Australian black and blond Scandinavian, African negro and American Indian. But connection between lion and owl, or man and lizard, would be absurd under any and all conditions, no matter what the testimony of Scripture or the science of genetics, unless immensely long ages were given for relationship through descent to develop. The same thing would be true with the recapitulation argument, the argument from embryology.

The essential part of the problem would be that none of these things could in any way indicate true evolution unless there was the kind of earth-history which gave time for evolution, and also a sequence of life from the simple to the complex that geologists argue now. But if you find that the fossils are due to a great

earth-ruin from a Deluge, this not only discredits evolution by removing all sign that it occurred or could occur, but it harmonizes so wonderfully in every way with the Scriptures, since it not only indicates creation in general, but Bible creation. The thing is so plain that there should be no need to discuss the matter more, though a few words about human history and human fossils may be given.

Remains of Ancient Man

As it is now, anthropologists talk learnedly about Neanderthal man, Cro-Magnon Man, the men of the various interglacial periods, and so on. They attribute this skeleton and these arrowheads to a period 20,000 or half a million years ago.

However, if there were no glacial ages, and if the formations attributed to glacial action were really due to the Deluge, all possible differences in the age of these relics would become insignificant. Ill shaped skulls could be accounted for only on the basis that the skulls of men differed in shape in the past as they do now, and that is all. A question might occur whether a skull, or a lot of flint chips were antediluvian or postdiluvian, or whether they were early postdiluvian or late postdiluvian—but that would be all.

Furthermore, all this talk of ancient civilizations having endured for thousands of years would almost inevitably have to stop, and a chronology differing very little at the best from the chronology of Ussher would have to be adopted.

One can see this, provided Deluge geology is good science, provided the fossils are the result of the Deluge and not of geological ages. The critical point must be understood—and many are likely to overlook the point unless they make a special note of it—that the great question is not whether geology shows that there was a Deluge or not, but whether it shows that *all* the fossils and *all* the sedimentary strata are due to the Deluge or not (allowing, of course, for a great amount—an astonishing great amount—of geological work in the readjustment of the crust of the earth *after* a great catastrophe like the Deluge). Under these conditions there would be no geological ages whatever.

Did Such a Deluge Occur?

The fundamental question therefore arises: Did such a terrible, universal Deluge occur or not? Or was there simply some sort of a Deluge at the close of geological ages?

For a systematic answer one should go over

Professor Price's books carefully and with an open mind. The idea of this kind of geology is, of course, held in absolute disdain by the so-regarded official geologists. It is a subject for ridicule and hilarity. That does not necessarily discredit it. On the other hand, the triumph of the Biblical account is made the more notable if the fact is finally demonstrated conclusively that Deluge geology is good, sound science. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Such a passage would be well fulfilled if Deluge geology was proved good science. I will admit freely that there are certain strong evidences against it. I will assert also that for every strong evidence against Deluge geology, Price can and has submitted equally strong evidences against uniformitarian geology and therefore for Deluge geology.

Putting aside in this brief discussion these various evidences pro and con of secondary importance, the heart of the problem can be examined very briefly and clearly. Only two points are needed to bring the question to an absolute and unanswerable conclusion.

First, was there "catastrophe" in past geological processes: that is, great and widespread disturbance of the earth's crust by the action of water, and was this disturbance extensive and not limited? Second, if there was catastrophe at all, were there a series of catastrophes, doubtless at intervals, or was there one great period of earth ruin? This last is the problem on which everything hinges. However strong the arguments for geological ages appear, they must vanish into nothingness if the catastrophe of the past was one and great, not many. Every creationist ought to face that one point fully. Everything hinges on it.

Now let us see the answer. There was catastrophe certainly. Geologists now admit it. They have to do so, but they talk of rhythmic movements of the earth's crust and other factors of the kind. But fish fossils could never be buried by the billion except by a movement of mud and water fully as great as anything that the Genesis account of the Deluge need require.

Petroleum deposits, which we now know to be so great and so widespread, must unquestionably have occurred by catastrophe. Otherwise the organisms from which the petroleum comes would never have been buried before they had decayed.

Deluge or Overthrust?

The catastrophic part has been demonstrated without question. Now comes the critical prob-

lem of whether this was *one* catastrophe or *several*, with periods of quiet geological action between. Price gives a number of important reasons for believing in *one* catastrophe; evolutionary geologists give reasons for believing in ages. Balance these arguments against one another as you will, one feature is unanswerable for Deluge geology. It is this:

Often great, smooth-lying sheets of sediment lie smoothly and seemingly undisturbed, except by the general uplift of the land, upon strata which would have to be millions of years *younger*, if the geological ages occurred. The strata are "upside down," or in the wrong order, as if the roof of a house had been made before the upper story was built, or the first story had been built before the foundation was laid.

This wrong order of sedimentary strata can be accounted for in only two ways: either the Deluge was responsible, in which case the geological ages never took place; or else the upper strata were shoved over upon the strata in some great movement of the earth's crust, often extending for scores of miles. It is one thing or the other.

Now, let us see about the overthrust proposition, which the geologists by necessity assert. They have to do so or else adopt Deluge geology. In the first place, the earth is as rigid as a ball of steel. Neither has there been material cooling or shrinking—nothing to cause great overthrusts. Therefore these great overthrusts seem to have been impossible.

Second, if there were such overthrusts the rocks would be crushed and shoved aside, and the strata terribly bent and wrinkled and disturbed, as can be seen in places where there has been some buckling of the earth's crust and some overthrusting on a small scale. In these cases the rocks show tremendous disturbance.

When, however, strata over great areas lie smoothly undisturbed in the "wrong" order for the geological ages on an earth whose center is as rigid as a ball of steel, all the talk of geological ages becomes hopelessly unscientific at once. Science demonstrates Deluge geology, and therefore Genesis history as a logical consequence.

Never yet have I known this issue to be frankly faced by geologists, and never do I expect to see it faced. They can merely point to indications of geological ages—indications which every one can admit exist—and ignore this fundamental point which utterly discredits the theory.

Price gives numerous examples of these upside-down strata, all of which can be verified

from standard geological sources; or if one wishes to go directly to a standard geologist for instances, he can look up the case of Chief Mountain in Chamberlain and salisbury's *College Geology*, or in Grabau's *Text Book of Geology*. Grabau gives several examples of this condition of strata being in the wrong order, including a very significant diagram of formations in the Alps.

The point has to be kept in mind, of course, that, if Price is correct in his main issue of Deluge geology, the geological age-day theory as a Genesis explanation for creation will have to be discarded and one will have to accept literal-day creation, or something very close to it, both as a matter of Science and Scripture.

It is obvious also, as was pointed out in detail in the first part of this discussion, that, if there were no geological ages, but if the fossils were laid down in the Deluge, all this alleged sequence of invertebrates, fishes, reptiles and

mammals is wrong. Evolution would not have had time to work, and all the standard arguments for evolution would automatically perish.

The problem of earth-history, as shown by the true findings of geology, is thus of overwhelmingly greater importance than all the other lines of creation-evolution argument put together; and I maintain that the scientific data certainly prove Deluge geology and disprove the theory of geological ages. If Deluge geology is bad science, we should drop it. Meanwhile let us see whether it is right or wrong, and adopt it if it is right. To my mind, the argument that these "upside-down" deposits were caused by sedimentation, and not by over-thrusts, is fundamental, and is unanswerably in favor of the Deluge origin of sedimentary rocks, and, as a natural consequence, of creation in the beginning and of the whole Genesis account.

The Junior College to the Rescue

By G. W. Dunham, M.A., D.D., Nevada, Missouri

 HALL we reform our battle lines at the Junior College and counter attack? All sophisticated Fundamentalists recognize that as regards Christian education the situation is acutely critical. So I shall speak in generalities, and not attempt to prove my propositions by concrete illustrations, which limited space forbids. I am aware that exceptions occur. By such as read this magazine and the Fundamentalist publications the following propositions will be accepted without proof.

1. Christian missions are the only solution for the world's problems (pending, of course, the return of the world's rightful King, Jesus). See article by J. D. Eggleston, Ph.D., *The Moody Monthly*, Nov., 1929.

2. The nation's greatest problem is how to secure an adequate supply of Christian teachers (the word *Christian* strongly emphasized). See article by Prof. Dickason in *The Presbyterian*, Dec. 5, 1929.

3. The greatest mission field to be evangelized—not in point of numbers to be reached, but in strategic importance—is our higher institutions of learning.

The following statements and considerations are corellative and subservient to the above propositions. Our colleges and universities are not open to the work of the professional evangelist to the extent that they once were when

one or more revivals were held each year in most of our denominational schools, with the conversion of all students as the objective.

The Christian Church has lost a great opportunity by failing to give the Bible the large place that it deserves in the curricula of all denominationally controlled schools. The Christian apologetic was made secondary to the meeting of standard requirements of state schools and "college associations," and well nigh crowded out. This was not only bad policy. It was yielding to temptation—a sin, a side-stepping of the truth, a betrayal of trust, a slight to the sacred and obeisance to the secular. The Bible which made civilization was side-tracked for civilization to pass by! Our denominational schools have been secularized more than our state schools have been evangelized.

Where the Bible is taught once or twice a week, it is too often from the Modernist point of view and from Modernist text-books.

Denominational "foundations," established at state institutions with professed intent to save the secular situation, are too largely Modernist social centers run on religious education lines, or to conserve denominational interest rather than spiritual life and the historic Christian faith. They are not evangelistic and soul-saving centers, making new converts from among the lost.

The smattering of Bible knowledge derived from the superficial topical method in young people's societies, Sunday Schools and Laodcean church life has neither confirmed youthful Christians in experience nor grounded them in doctrine and faith. However, the pastor often finds them more to be relied on before they go to, than after they return from, college. Ignorance of the Bible and its doctrines in university circles is all too prevalent, as reported tests indicate. The Student Volunteer Movement, like the Young Men's and Young Women's Christian Associations, has lost its impetus, enthusiasm and pristine virility. Put the blame on Modernistic leadership. And yet from these higher institutions of Church and State must come our teachers, authors, editors, many of our pastors and missionaries, our leaders in religious, social, business and political life.

Outside of home influence, which in these times is breaking down, unquestionably the greatest personal influence on young lives is teacher influence. The influence of the teacher prevails. That of the home, the pastor, the church is relatively less than formerly. The problem of *Christian* teacher supply is greater than that of ministerial supply. The Bible schools help tremendously to solve the latter problem, but if Christian teachers are not produced by our universities, and are not available as competitors for paying positions, secular, if not indeed anti-Christian teachers are, and henceforth will be. They will not shy or shirk this profession as they might the precarious calling of a minister or missionary. It follows that *unless we evangelize the sources of our teacher supply there are dark days ahead for human society.*

It would seem to be beyond Fundamentalist power to gain any control of twenty-six great universities from the executive side. It is even doubtful if they can found, endow and permanently and fully control one. We must begin our evangelization with the students who are to go to these universities.

Our small denominational and Christian colleges, with their old-time salutary influence, are being hard pushed by the ever-rising and arbitrary requirements of the College Associations: more endowment, more library, more "hat" for the faculty, more expensive laboratory apparatus, and less recognition of the good work already done. The trend is toward standardization and ever larger and costlier institutions.

Modernism seems more and more to be getting control of things, the denominational schools and publishing interests and executive

ecclesiastical machinery. Modernism allies itself with the old liberalism, with the secular, with Judaism and false religious cults and even with free thinkers and infidels in a smashing drive upon our Christian education in the twentieth century. To withstand this, Fundamentalists must unite, decide quickly and act wisely. "When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him."

The phenomenal Bible-school movement has been raised up of God to offset the defection of the theological schools. What shall withstand the advance of the enemy into our educational heritage of both state School and Church colleges under the pseudonym of Science? Shall we endeavor to save and perpetuate such small colleges as are still true to the faith? Shall we undertake to build a great university to supply these with teachers? Or shall we reform our lines at the Junior College and counter attack? I believe the latter is the wiser course, and for the following reasons:

As to the university, what assurance could we have that it, too, like so many other schools founded with the best intentions and safeguards, would not in time become untrue to the purpose of its founders? Unitarians and Modernists have proved themselves adepts at stealing endowed schools. And at best it would be but one out of twenty-seven. If it furnished even its full proportions of teachers, and if they be employed in our few safe Christian schools, what would become of a country with Christian teachers so far outnumbered? No doubt a few small safe colleges would continue to be influential to some extent and even beyond mere relative proportion of graduates, but in aggregate number of students how pitifully small!

It is finely suggested by Prof. Dickason that in addition to all the other numerous Foundations we need another—*A Foundation for the Education of Christian Teachers*. Where is there a greater need, a more opportune time and a more profitable investment for some moneyed man of God who will endow such an institution? And what a trust to be rightly administered would it be? How many would take stock? I want to suggest further that this Foundation should be chiefly concerned for the education in Junior Colleges of college missionaries who would complete their scholarships in any and all full colleges and universities, but in such groups as not to be overawed by highbrows and mere numbers. Our Christian teachers should be first made in the Junior College and finished as missionary students doing undergraduate and graduate work, but,

above all, personal Christian work, in higher institutions.

If any of these small, safe, but hard-pressed colleges fail to secure the financial help needed for perpetuation, let them give themselves to this strategem. The Junior College holds the key to the situation. If these small colleges cannot be saved, let them be salvaged. The "plant" will probably be sufficient and "requirements" easier to meet in every way as a Junior College than those required of a full college—less endowment, less library, less expensive laboratory equipment, less need of costly doctor's degrees for professors and teachers, less expense for instructors who would work for love of the cause rather than for pelf.

I suggest a two-year course to meet all standard scholastic requirements for the freshman and sophomore years, and, in addition, the equivalent of a full year's work in Bible and Christian apologetics. If this is not sufficient, let it be longer. There should be a semester's work in Logic for which collegiate credit would be given, followed by a second semester of study of the fallacies of evolution and various heretical cults. Let the curricula cover as far as practical the danger point: Introduction to Psychology, to Sociology, Geology, Ethics, leaving higher Mathematics, Chemistry and Physics for university work. Fore-warned is fore-armed. The students should be panoplied for the fight with the falsehoods that they will face in other schools and throughout the school of life. When once they see the situation clearly in the light of Bible teaching and the world's real need, our Christian youths will be ready for the fray. "Never in the long history of the Church, has such a call to service been heard in our church, especially to the men who are young and vibrant with the energies of evangelical optimism."—*Dyson Hague, D.D., in The Future of Evangelism.*

Scholarships should be supplied by the Christian Teacher Educational Foundation, or by any and every right means to enable Christian students to remain the three years at the cost of two. If the student furnishes a year of extra time in training, the true church should supply the financial outlay. The student and future teacher should leave the Junior College equipped with a definite Christian experience, some thorough knowledge of the Bible and its credentials, with a comprehensive, select, even though small working library of Christian apologetics, and a missionary spirit for soul-winning. Then, when a missionary apprenticeship has been served of from two to four or more years in the university field, the most tell-

ing missionary field in the world today, they will have become the best kind of Christian teachers.

Probably there should be maintained in connection with the *Foundation*, a Central Correspondence Bureau to keep in touch with all students' difficulties and possible slumps in faith; perhaps a small *flying squadron* to go to the immediate relief of hard-pressed groups.

Because of its advantage in scholarship training and recognition, the Junior College rather than the Bible School should be the missionary training institute for this most strategic and needy field. There should be no revolting or breaking away from the standard scholastic requirements for Junior Colleges, but a supplementing and surpassing of these by giving the Christian apologetic thoroughly, and *taking enough time to do it*; and by financial help offered, making it possible for all earnest Christian young people to take the needed time. No year's work in any student's life could be better devoted than thus to use a third part of the three years' work in such a Junior College of Fundamentalist foundation and control. They should come to know the reasonable and secure basis of our faith *at the beginning of college work*. This is vital to the salvation of our people in time and eternity. I want to make it even stronger than that: It is criminal *not* to do this. Superficially to gloss over the educational culture of our young people with a veneer of formal Christianity and then turn them over, unsophisticated, to infidel professors in institutions of higher learning, or to the liberalized Christianity of our churches, or out into an indifferent and scoffing world to become bewildered in a fog of doubt, or to be tossed to and fro by the multitudinous cross-currents of varying philosophies and cults, many of them more positive in asserting error than most Christians are in testifying to the truth as it is in Christ Jesus—all this is more than foolish; it is criminal.

Again we favor the Junior College of this type because students can best be evangelized by students. This is not only because accessibility is secured, but also it is cultural and developmental to the students themselves. As a matter of method of competent student organization for this work I want to make reference to the C. I. C. C. U. of Cambridge, England, an Intercollegiate Christian Union which has solved the problem of the loss of faith by students and the winning of the unsaved to Christ in a most satisfying way. See *The Sunday School Times*, March 17, 1928, p. 171; and March 2, 1929, of the T. I. C. C. U. in Canada.

I have always considered the small college most desirable. But if the small denominational college is perpetuated and retains students for the full four years course and without the supplementary training herein proposed, this opportunity for student missionary work where the need is greatest is lost. It is lost in the self-preservation of the small college. And, besides, a college denominationaly dominated will likely apostatize with the apostasy of the denomination, unless it has such an inspiring, challenging mission as I have suggest-

ed for the Junior College, and a *Foundation* to back it up.

It is possible that some Junior Colleges and Bible schools could consolidate and join forces in this great stand and counter-attack proposed on the forces of ungodliness.

May God find leaders and promoters and stewards for this purpose. "Pray ye therefore the Lord of the harvest that He send forth laborers unto His harvest." Jesus wants us to ask Him for this vital work.

The Modernists Getting Nervous

By the Reverend W. G. Bennett, Kansas City, Missouri

OUR Modernists at the present seem to be greatly alarmed over the fact that, in many of the universities, societies of damned souls and other atheistical societies are being organized. Russia is to have nine universities organized for the express purpose of teaching atheism, and now the famous, or rather infamous, Mr. Potter, who left the Episcopal church and ministry recently, is organizing a religious movement called a Creedless Cult; without God and without a heaven or hell. They call it Humanism, and the Modernists are so alarmed over these movements that some of them are suggesting that Modernists and Fundamentalists cease their controversies and unite to combat atheism.

Well, when the Modernists are afraid to meet the Fundamentalists in open debate, and when the Fundamentalists are insisting that Modernists shall put all the cards on the table, and let the common people see just what they are teaching and what they stand for, I can see why Modernists would be interested in having the controversy between Modernists and Fundamentalists stopped. But they brought on the controversy, and any time they repent and acknowledge their heresy, I think Fundamentalists are Christians enough to drop the controversy; but what they really want is for Fundamentalists to quit, while they go on propagating their theories and foisting them on an unsuspecting public.

But why should not Modernists unite with Humanists and atheists? Their theories and philosophies, when pressed to a final conclusion, are practically the same.

Take the central principle of Mr. Potter's Humanism, "The chief end of man is to improve himself both as individual and as a race,"

is not this in perfect harmony with the theory of the evolution of man, which is accepted by all Modernists?

Mr. Potter says: "Man is inherently good, and of infinite possibilities." Do not the Modernists laugh at the Bible doctrine of the Fall, and say glibly, "If man ever fell, it was a fall in the right direction."

Says Mr. Potter: "Man should not submit to injustice or suffering, and should endeavor to remove the cause." Is not this in perfect accord with the theory of the survival of the fittest and with Nietzsche's theory of the superman?

Again Mr. Potter says: "There are truths in all religions and outside of religions." Are not the Modernists busy sponsoring a great movement to unite Protestants, Catholics, Jews, Mohammedans, Russellites, Unitarians, Universalists, and all other sects in one great brotherhood? Yes, and they will even take in us Fundamentalists, if we will shut our mouths and let them do all the talking!

Listen again to Mr. Potter: "The world and man evolved." Why should Modernists, who believe in the theory of evolution as opposed to the doctrine of direct creation, object to this statement?

Mr. Potter further says: "The ideas of sin, salvation, redemption, prayer, worship are unimportant." The Modernists teach that there is such a thing as sin against society, but no such sin as the Bible means when it speaks of being "dead in trespasses and in sins." The idea of salvation and redemption by atonement is abhorrent to Modernists. They speak of redemption by blood as butchery. As to prayer and worship, if one accepts the Modernists' view of divine immanence, which means that God and the universe are identical, and

then their theory that man is cut from the same cloth as the universe, bone of its bone, flesh of its flesh, spirit of its spirit—then prayer and worship are not only useless, but idolatrous. And hence the Modernists' view of prayer is that it is simply a subjective process—that is, God does not answer, but is silent now and always. Your supposed answer is your subconscious mind answering your conscious mind. I cannot see that this is any improvement on Mr. Potter's theory.

Mr. Potter: "No man or God can save another man." This again is identical with the views of the Modernists, who teach salvation by works rather than by atoning blood.

Says Mr. Potter: "Suffering is the result of breaking the laws of right living."

Shailett Matthews, a leading Modernist, says: "But for men who think of God as dynamically immanent in an infinite universe, who think of man's relation to him as determined, not by statutory but by cosmic law, who regard sin and righteousness alike as the working out of fundamental forces of life itself, the conception of God as king and of man as a condemned or acquitted subject, is but a figure of speech."

Mr. Potter: "Doing right brings its own satisfaction." And hence Mr. Potter's theory of neither heaven or hell. Well, we have to admit that Mr. Potter is more consistent than the Universalists who believe in heaven, but reject the doctrine of hell. However, we can see no reason why this position should be alarming to Modernists, for if one accepts the theory that man is of nature's making, then it would seem perfectly consistent that, when disintegration takes place, he should cease to exist, and death end all.

And now, when Modernists, who for the last thirty years have been trying persistently to bring religion into a condition where it would harmonize with the theory of evolution, and now when men like Potter, Nietzsche, Lenin and Trotzsky are formulating that theory into actual statecraft that is threatening our civilization, and into atheism that threatens the very existence of the modern church,—why we can see no reason why Modernists should be alarmed; for all these years they have been busily sowing the seed, and now are about to reap the harvest.

The Sin of Unbelief

By the Reverend D. L. Chapin, Kingston, Ohio

(Is unbelief a sin? Many people are saying today that they cannot help what they believe; they declare that they are sincere in their convictions. Others say that it makes no difference what you believe, just so you live right. Mr. Chapin tells us in this article what Christ and the Bible teach regarding unbelief.

—Editor.)

T WAS Jesus Christ Himself who said that the Holy Spirit would reprove the world of "sin, because they believe not on Me." What propriety would there be for the very best and most consecrated man in the world, if he were a mere man, to make such a statement concerning himself and his relation to the people of the world! Yet Christ made this statement regarding Himself. Therefore He could not have looked upon Himself as a mere man.

The Rev. Mark Matthews, once a Moderator of the General Assembly of the Presbyterian Church, and now pastor of the largest Presbyterian church in the United States, said some time ago in a sermon: "Is it not true that the lack of faith, or the paralyzing power of unbel-

ief, is the reason for the limited number of works being performed by the church today? By faith the church could disarm the world." Yes, it is a solemn verity: "He (the Holy Spirit) will reprove the world of sin, because they believe not on Me." These are the clear and positive words of our Lord Jesus Christ.

The crucial question of the Philippian jailor, "What must I do to be saved?" can have but one truthful answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe! believe! only believe! that is the injunction that rings through and through the Bible. It was William Cowper, the Christian poet, who wrote, "Blind unbelief is sure to err." History proves again and again that the poet wrote the truth.

In the eleventh chapter of the letter to the Hebrews we find a divinely inspired definition, or at least description, of faith: "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is substance—reality. Radium is a substance. An amount of it so small that it could be held in a tube between the index finger and the thumb is worth \$150,-

000. So we see what a valuable substance radium is.

But faith is far more valuable. In this single eleventh chapter of Hebrews faith is mentioned twenty-three times. What was the primal trouble with our first parents? Unbelief. The evil spirit injected doubt of God's wisdom and goodness into their minds. That was the beginning of the first transgression committed by members of the human family. Unbelief always leads to sin and misfortune.

Alluding to Dr. H. E. Fosdick, a standard church paper recently said trenchantly, "The simple fact is, his science is as absolutely faulty as his faith." And that is true. When a man loses his faith in the Bible, he will be likely to run into all kinds of wild and invalidated scientific — or, rather, unscientific — speculations. There is always a cause for every effect.

A minister wrote to Dr. Fosdick, and asked him whether he believed in the virgin birth of Christ. His reply was that, judging from all the available evidence, "Jesus was the son of Joseph in regular wedlock." Here is another proof of blind unbelief that makes Jesus merely a human being, and yet calls Him "Lord," and goes through the form of worshipping Him. Truly "blind unbelief is sure to err." Our Lord was correct and profound when He said, "Of sin, because they believe not on Me."

Somewhere Shakespeare says of a skeptical person, "He will not let belief take hold on him." Men must accept salvation if they would have it. It will not be forced upon them, for then it would not be an ethical salvation at all. Unbelief is simply rejection of God's great gift to men—a free and gracious salvation. In Holy Scripture there are numerous statements to the effect that pardon and salvation must be accepted by faith. What, therefore, are the Modernists doing but resisting and rejecting plainly stated divine truth?

A religious paper once had a headline, "Keep a List." Seven things were mentioned. The first one was, "Keep a list of your sins, and let the sin of unbelief be set down as the first and worst of all."

Here is a little parable. A vine had been gradually growing and spreading until it entirely covered the floor of a cistern. In spite of its clogging up and roiling the water, nothing was done about it for a long time. Then some one said, "That growth does not belong there. It is doing harm." Forthwith it was removed. The wonder then was that it had not been removed long before.

Just so it is with unbelief—"it does not be-

long there." No; it does not belong in the human heart. It is not a normal growth there. And when it is at length removed, the person who has been relieved of it is amazed that he permitted it to remain and grow in his heart so long. Why was it not removed long ago? If, as the apostle commands, we are to resist the devil that he may flee from us, why should we not likewise resist unbelief and allow God to uproot it from our hearts. No; it does not normally belong there; it is a foreign and infectious growth.

In one of our notebooks we find that Henry Varley gave the following sound advice: "Cultivate an intelligent hatred of the sin of unbelief, because it is the root-sin of all others. Never excuse yourself on account of it. Never think of it as a mere misfortune or infirmity, for which you deserve pity rather than blame, but as a black and hateful sin."

Pertinent, too, are the words of the great and good Whitefield: "There is one particular sin which you must be greatly troubled for. It is the reigning and condemning sin of the Christian world, and yet the Christian world seldom, if ever, thinks of it. It is the sin of *unbelief*. Before you can speak peace to your heart, you must be troubled for the unbelief of your heart."

Christ Himself, the Sovereign of our lives, says that the Holy Spirit will "reprove the world of sin, because they believe not on Me." Let us heed his solemn injunction.

* * *

To Receive Power

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5: 32). Obedience means surrender, absolute surrender. I come to God and say essentially, "Heavenly Father, thou hast bought me with a price; I acknowledge thine absolute ownership. Take me, send me where thou wilt, use me as thou wilt." Here we touch the hindrance in many lives. Many desire the baptism with the Holy Spirit who are not conscious of any definite sin, but there is not total surrender. One minister wishes the baptism that he, in the power of the Holy Spirit, may preach in Boston; another that he may preach in New York; another in Chicago. Ah, God may want you in Africa or in India or in the islands of the sea; and before you can have the Holy Spirit's power anywhere you must be willing to go anywhere.—R. A. Torrey, D.D.

What a Denial of the Virgin Birth Involves

By the Reverend Wayne C. Clark, A.B., Edina, Missouri

IT WAS with a feeling of admiration that I examined the very able presentation and defense of the Virgin Birth as it was set forth by Dr. Harold Paul Sloan in the December issue of the CHAMPION. The Christian Church today needs just such convincing arguments in support of the vital truths of the Bible—truths that the materialistic modernist today discards as unessential for genuine Christian living. However it has occurred to me that the great bulk of professing Christian people do not realize the deep significance of the Virgin Birth; neither do they fully understand what rejection of it involves.

It matters not, let the skeptic tamper with the genealogies portrayed in the gospels of Matthew and Luke; let him argue that they are complimentary and contemporaneous; let him misconstrue the pure meaning of the passages; let him scoff at the fulfilled prophecy which Matthew recognized from Isaiah; the fact remains more true and glorious than ever that The Old Book teaches them plainly, profoundly and unmistakeably.

To the skeptic the Bible means nothing. He rejects scriptural truth and authenticity. "Thy word is truth." If we are to condemn the Book of books as untrustworthy; if we are to remove it from our articles of faith; what can a man believe?

The Bible is the Rock of our salvation upon which devout, God-fearing souls are founded. Destroy this Rock, remove this Anchor, cast doubt upon its reliability, and you create turmoil in credulous minds. A troubled spirit seeks support. Faith is undermined, and that life is started on the road to perdition.

A denial of the Virgin Birth involves a denial of the Deity of our Lord. "Know ye not that I am in the Father, and the Father in me?" "Before Abraham was, I AM." "I am that I AM." "Let us create man in our image." God and the Son are one.

How could Jesus be the only begotten Son of God and yet not be born of God? The Divine cannot be created by the material. The creature cannot create the Creator. Man or woman cannot arise beyond their mortal limitations and produce the Immortal. Has there ever been record of mortal born of mortal father and mother who equalled or even approached the glory of Jesus? God in order to

engender into that New Life His Being must have so begotten Him in his manner entirely unknown to man. Yet with God all things are possible. Jesus could not have been God in flesh had He not been born of God.

A denial of the Virgin Birth involves a denial of the sinlessness of Jesus. If Jesus was not born of a virgin he was born as were other men. In the entire history of the world has there been born a mortal who was or is perfect? He who is born of the flesh is conceived in sin since through the fall of Adam we all were plunged into the depravity of the race (Rom. 5:19).

But Jesus is perfect, without sin. "In Him is no sin" (1 John 3:5). Since then the union of man and woman could not have conceived a sinless man, Jesus is unique in that He was begotten of the Father by a Virgin; for by natural conception he could not have been created perfect.

Then, too, he who scouts the Virgin Birth casts a shadow upon the purity of Mary. If Jesus was not born of the Holy Spirit who then was His father? Matthew states that Joseph knew her not until she had brought forth her first born Son. He even considered putting her away privately. Mary herself is amazed that she can bring forth a Son although she knows no man. The pure life of Mary, the statement of Joseph, and the assertions of Luke, the physician, all argue for the purity of the Virgin. Often a denial of the Virgin Birth is accompanied by an absence of the virgin life.

Obviously, he who has reached the point where he denies the great miracle of the Virgin Birth, of a truth cannot place credence in the miracles which Jesus performed while on earth and which are faithfully recorded by the New Testament writers. They all defy natural law. The Virgin Conception makes plain and clear the Transfiguration, the Resurrection, the Ascension, and the Second Coming. If we believe that God gave this Life, His Son, that the Word became flesh through God's will and not man's volition, then we can understand how God could make visible His Glory upon Him on the mount of Transfiguration, how He could raise again from the dead His Son, how He could ascend to sit at His Father's right hand and how He could fulfill His promise to come again. If man is to deny one section of Holy

Writ because it is contrary to nature and to man's method of cogitation impossible, it is sheer inconsistency to accept any other portion which is unnatural.

A denial of Jesus' supernatural Birth involves a denial of His power to save. Modernism speaks of Him as a *good* rule for living. But to be the saving Jesus He *must* be more than that. If Jesus the Christ was born of natural father and mother in the natural manner, He was not born of God. If He was not born of God, He is not the Son of God. If He is not the Son of God, Divine, then He was as other men, sinful. If Jesus Himself was sinful, the Bible is a Book of fables, and Jesus cannot save men. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever" (John 6:51). If Jesus was born of human creatures He did not come down from heaven; neither is He the living bread nor can He give eternal life to as many as call upon His name. If Jesus is as other men as Modernism would have us believe, either of two facts would be true; man can save himself without the aid of Jesus, or, there is no sin. "No man cometh unto the Father but by me." "I am the way, the truth and the Life." Man cannot save himself. "The devil walketh about as a roaring lion seeking whom he may devour." There is sin. Therefore Jesus of necessity must have been born of a virgin to be able to save.

Even here the involutions do not cease. Hand in hand with the denial of the Virgin Birth comes a denial of a future eternal life. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." If Jesus was begotten by an earthly father it would have been impossible for Him to have been begotten by a heavenly Father. Jesus recognized God as His only Father. Then if one is to deny the heavenly conception, one must also deny logically the existence of an everlasting life. To do otherwise would be inconsistency.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his son; and this is the record that God hath given us, eternal life, and this life in his son" (1 John 5:10). "He that believeth not is condemned already" (John 3:18). "If any man shall take away from the words of the book of this prophecy, God shall take away his part of the

book of life and out of the holy city" (Rev. 22:19).

In conclusion, allow this question: If you deny the scriptural truth and authenticity of this Old Book; if you reject the deity of Jesus; if you denounce His sinlessness; if you scout the purity of Mary; if you abjure the miracles, the Transfiguration, the Resurrection, the Ascension, and the Second Advent of Jesus; if you renounce His power to save you from your sins; if you repudiate eternal life; if you deny all these pillars of faith and call yourself a Christian, with all due reverence to God, what do you believe? His whole life was supernatural here on earth. The natural Jesus could not have done the wonders He performed—wonders no other man has ever done or dared to attempt. His life, His deeds, His infinite power, His Birth of a Virgin can be explained only by His supernaturalism; His supernaturalism can be explained only by His Virgin Birth.

"With men this is impossible, but with God all things are possible. With God nothing shall be impossible."

* * *

Under scarecrow "Dry League" headlines the New York *World* and the Philadelphia *Record* proceed to recite the alleged details of its program, including the use of \$5,000,000 among preachers and \$6,000,000 among Sunday school superintendents, in nearly a column of such absurdities it ends by meekly informing its readers that this was in 1927 when the league was over \$32,000 owing in salaries!

But think of its "deceivableness of unrighteousness" in calling the work of "the Dry League" an effort "to sell prohibition." Why this program was not an effort to sell prohibition. The sale had been made and was complete, with all papers signed, sealed and delivered, seven or eight years before they say this program was formed. The nation had paid for it with 15,000,000 drunkards' graves and thrice as many broken hearts and desolated homes. The nation had enjoyed its emancipation from its partnership in the bloody traffic and spurned its guilty share of its bloody profits. And since that deliverance our efforts have been to prevent such correspondents and such newspapers from stealing our freedom from us, and if they fail in this to prevent them from destroying the precious treasure and delivering us again into the yoke of national bondage. In other words, the drys are trying to do for the nation what the fundamentalists are trying to do for the church.—*Dr. Powick, in the Methodist.*

Darwin's Monkey Origin of Man

By C. H. Buchanan, D.D., Richmond, Kentucky



T is encouraging to find that men are getting ashamed of Darwin's monkeyism, as is indicated by many writers of late. Dr. Osborn, at Des Moines (Dec. 26, 1929), said:

Darwin's hypothesis of the ape-man as our ancestor must be reconsidered because of discoveries of much of which Mr. Darwin knew nothing.

So Mr. Darwin is a "back number."

In the *Literary Digest* of Jan. 25 (p. 30) a Memphis editor is quoted as saying:

Mr. Darwin, in all of his life, never by word, thought or speech suggested that man descended from monkeys. The most he did say was that the progenitors of man and the ape-man were the same.

Now, this is a very positive statement, and for that reason it aroused our suspicion. Let us see what Mr. Darwin did aim to teach.

Mr. Darwin wrote two books on "Variation" or evolution. The first was, *The Origin of Species by means of Natural Selection*, and the other was, *The Descent of Man, or Variation in Regards to Sex*. The latter is rarely quoted and seldom mentioned. It seems to be largely forgotten, and is seldom offered for sale. In this book Mr. Darwin had much to say about the kinship of man and monkeys. In fact, near the close of the book he says: "Man, as I have attempted to show, certainly descended from an ape-like ancestry" (p. 613). This statement he repeats in a slightly different language. But what does he mean by "ape-like" and what by "monkey?"

In working out his thesis, Mr. Darwin assumes that *man is an animal*, akin to all other animals, especially the "quadruped anthropoid primates;" and he speaks of these as "our nearest of kin." On this premise his entire book of six hundred and forty odd pages is written. On every hand he imagines he sees proofs of his theory; but an open-minded man can by no means see with him, and his books become wearisome in the extreme.

Note this, however: Mr. Darwin forsakes his old familiar grounds of twelve years ago concerning "The Origin of Species by Natural Selection," and goes over to the territory of "Variation by Sex Selection;" hence he intimates that progress is made by a lust impulse in all animal life. In this theory he would include man as one of the "animals," and would use this as his major proof that man is nearest of kin to monkeys.

Mr. Darwin's Monkeys

In using the word "monkey" Mr. Darwin does not restrict himself to the little "Jaco" of the tramp organ-grinder. This in an American's thinking is the monkey, but Mr. Darwin includes the entire tribe of anthropoids. As many as nine times in his *Descent of Man*, he uses the word "monkey" to mean the entire genera, including apes, orangs, gorillas, chimpanzees and baboons, and speaks of them as the "monkey family." He classes baboons, gorillas and chimpanzees as monkeys, and calls them "our nearest allies, the monkeys" (p. 9). Again and again he points to a similarity of structure in these two (p. 167).

He points to the fact that hair on the forearm of both man and monkey of all tribes converge at the elbow, due to the fact that an ape sits in the rain with his hands folded over his head, so that the rain runs off at his elbow, and man still retains the monkey hair trend at that point. But this the writer, in an observation of forty years, finds not to be true of man. One would suppose that Mr. Darwin would trace the descent of all men with pompadoured hair back to the Resus Monkey of India, because the hair on the heads of these monkeys points up to a peaked top-knot. But that theory exempts all of us bald-headed men!

Infectious Diseases and Monkeys

Mr. Darwin mentions several infectious diseases which man may impart to animals or contract from them, such as diphtheria and the bubonic plague. He mentions some which monkeys may contract from man. But some of the diseases he mentions have, by the Pasteur Institute investigations, been shown to be not common to both man and monkeys. Mr. Mechnikoff infused syphilis of human origin into various monkeys. They sickened and died, some of pneumonia and others of tuberculosis, but none of syphilis. He scratched his big apes and they scratched back, got lose and ran away.

In one case he shot his virus into the ear of an ape. After sufficient time he cut off the ear, in which he found a sack of pus, but the ape did not develop the disease at all. While apes have been known to contract syphilis, the disease does not become endemic nor spread among them. There are diseases which are strictly human curses fastened upon man as a moral deterrent from evil. And as monkeys

have no moral nature they are exempt from such ills.

In this particular the kinship between man and apes or monkeys has not been established; hence Mr. Osborn sees that "Darwin's hypothesis must be reconsidered because of the discovery of much of which Darwin knew nothing." In many ways the kinship of man and monkeys has not been established as in the case of the similarity of blood. While the blood of a horse or of a guinea-pig may be taken into human veins without damage to the man, it is doubted whether any physician would transfuse ape blood into human veins.

Mere Personal Opinion

After devoting more than six hundred pages to tracing the similarities between men and the animals, Mr. Darwin can risk only bare "probability," or the expression of a mere private opinion, and that in exactly the form with which he starts out, namely, that "man is an animal" and came from an ape-ancestry. In all of his arguments he is extremely partisan and decidedly partial to the monkey. He makes mention of many features which man has in common with animals and the many similar traits in monkeys and men; but the highest traits of monkeys are compared with the lowest traits in man. Those things which are considered remarkable in monkeys are often hurtful defects in man, such as jealousy, sly trickiness and resentment.

The most to be said of man's nearest ally is, "Monkey see; monkey do," as the Chinamen put it. Imitation is their trait; never initiative, never originality. Never once does Mr. Darwin consider what Mr. Huxley calls "the practically infinite gulf between man and the lower animals of nearest approach to him, namely, man's moral and religious principles."

It is preposterous to class man with the ape and the monkey, because these creatures, his so-called "fellow primates"—monkeys, apes, orangs, chimpanzees and baboons—can do nothing human. Mr. Darwin states that man still bears in his bodily form "the indelible stamp of a lower origin" (*Ibid.*, p. 644). He says that our ape-like progenitors grew beards as an ornament. The change of style leads us to shave it off, we suppose. Darwin thinks that man became hairless because a certain Indian monkey had no hair on the lower side of his body. Of course, he must find the absence of hair somewhere in our ape-ancestors! He says that "the short-tailed monkey rubbed off the stump by sitting on the ground;" therefore man is tailless (p. 627). He speaks of the

"semi-human progenitors of man—like their allies, the quadrumanæ" (p. 620), and says: "Man . . . has certainly descended from an ape-like creature." Remember, with Darwin an ape is a monkey. All the quadruped anthropoids are monkeys, just as curs, mastiffs and collies are dogs.

Darwin's Family Preference

Darwin evidently felt that he lowered the dignity of man and detracted from his excellence of nature, or he never would have resorted to the argument he did to save his own face. Says he:

The main contention of this work, namely, that man is descended from some lower order (the monkey) . . . will be highly distasteful to many. But there can be no doubt that we are descended from barbarians . . . For my part I would as soon be descended from the little historic monkey who defends his keeper . . . or from the old baboon who descends from the hills to carry away his young comrades from the crowd of astonished dogs, as from a savage who delights to torture his enemy, offers bloody sacrifices . . . and treats his wives as slaves, who knows no decency and is haunted by the grossest superstitions (*Ibid.*, p. 643).

Here Mr. Darwin ceases to be the "great scientist" and becomes an arch pettifogger. He has a right to select his company even long before he was born. But see how pettifoggish he is. He selects the very best of monkey activities and sets them up against the very worst of human degradations. Why not apply the reverse? All over Europe are the descendants of Queen Victoria, the most stately Christian queen about whom was staged the most exalted era of human history. Why not array these people against the stupid, filthy, inhuman ape, orang, baboon and monkey tribe? This would become the great scientist.

Mr. Darwin also says on same page:

One should take pride in having arisen—not by his own effort—eventually to the summit of the organic scale. (Italics mine.)

Yes, this man has done even though he did descend from the wretched barbarian, having all the aforesaid degradations. But it was by his own willing and effort that he gained such preeminence, and not without his own efforts, as Mr. Darwin seemed to think. Beneath this foolish remark there lies that fatalistic, involuntary-progress-philosophy of life, out of which all of Darwin evolution grows. This philosophy stands on a mere opinion, and is to be met by a stout negation. Man has not "risen to the summit of the organic state without his own effort." There are disinterested, passive people in the world without ambition or

initiative who are carried along by human progress; but these people are a sand-bag on society; they are parasites and dead-beats who hinder the rest and delay progress.

But man as man is not a passive entity, but a goal-seeking personality. In all paths of progress, in all reformations, all advancements, there is the throb of the human will and determination. Every forward movement has the leadership of purposeful personality, all is the result of *willing*. Men may have a vision, but they obtain the great prize by *willing* to attain. Great statesmen have won their laurels by *willing* to benefit their nation. The Wright brothers dreamed of aviation, as did many others, but they *willed* to defy gravitation, and they mocked the eagle in his aerial flight. Luther Burbank saw what nature would do if her laws were discovered and obeyed, and he *willed to try*, and the world knows and reaps the benefits. Ask Mr. Edison, indeed, any great scientists, and they will tell you that the *application of human willing* was the secret of their victories.

A Sad Spectacle

Apart from the error of the theory of the descent of man from an ape-ancestry, there is something about the whole subject that produces sadness. Here was the great man, "the Abraham of scientific men," as Mr. Tyndall called him, trying to describe the descent, the history of man. In his sixty-second year he puts out a book of 644 pages, *The Descent of Man and Variation in Reference to Sex*, the main object of which is to show man's kinship with animals and his descent from an ape-like progenitor. In order to do this he ransacks the animal tribes of earth to find possible points of resemblance between man and the animals, in their physical nature. A few points he omits. For instance, he fails to note that men and animals are both red-blooded, both need food and sleep for bodily restoration. Marvelous omission!

But we protest that when only his physical nature is considered, the *man* is not known. Mr. Darwin looks upwards when he considers the monkey; he always looks downwards when he considers men. The mindless brute may be shoved along the path of progress like a boulder down the bed of a stream; but not so with man. His advancement requires personal initiative, energy applied and patient continuance. Only this is the path of progress.

Shall all this be ignored in human history? Shall St. Paul's "forgetting the things that are behind, and pressing forwards to the things before," pass for nothing? Did Galileo and Kep-

ler, in their twenty years of laborious study, find progress thrust upon them? Did Lord Howard of Effingham find that the Spanish Armada came and laid down at his feet, and that the English people involuntarily found freedom from tyranny and launched out upon their marvelous era of progress! Shall Lord Clive's and Warren Hastings' heroic efforts in planting the English rule in India, and William Carey's and Claudius Buchanan's efforts there pass for nothing? Or shall David Livingstone's lighting darkest Africa with the torch of Christian civilization be considered involuntary progress? Shall all this be considered as nothing, while the mimicry of monkeys is lauded to the skies? Shame on a philosophy that would lift man to the summit of the organic scale without his own effort! Progress comes through deliberate effort. Did not Goethe say that all his "life had heaved the huge boulder up the hill?" Nay; human energy *makes* progress.

What wonder that one who, like Mr. Darwin, has looked downwards always should miss the thrill of human greatness, lose the love of music and poetry, and no longer feel the long-ago spell of God in his soul! It is no wonder that he should lose the inspiration of a heroic race, and seem satisfied with being descended from an "old baboon." Contrast this with one who can trace his genealogy back to 714 in a family line in which there have been Scottish Lairds, crowned heads and presidents, noblemen and ladies, not a few—a clan without a recorded blemish. Think you that a son of such a family feels no *noblesse oblige* from such a pedigree? Would he as soon be descended from some "old baboon?" Is there nothing in the law of heredity in the development of mankind? Whence comes man's great urge to right and noble action if not from his inherent blood? Is it not this that inspires him to attempt great things and inspires him with courage to walk over mountains of difficulties?

Mr. Darwin, though an excellent neighbor and a gentlemanly soul, may not have been so fortunate as some others in possessing a long pedigree. Mr. Carlyle said that he had known three generations of Darwins, and they were all atheists (But Charles Darwin was not an atheist). Atheism is never optimistic; it never has a bright sky; and there are some dark pages in its history, such as the "reign of terror" in France during the eighteenth century, and the "red-rule" in Russia today. The blight of "orthodox evolution" is its godlessness, its tendency to atheism.

Mr. Darwin has gone from the strife of this world. *In pace requiescat.* Charity would

draw the curtain over his mistakes and foolish notions. But America's leading scientist calls for the "reconsideration of his hypothesis of our ape-man origin, because of discovery of much of which Mr. Darwin knew nothing." So much for Mr. Darwin who toiled in the dawn of modern science. It would be expected

that he would make mistakes; but how about the scientists and great daily newspaper editors who have shining around them the glaring daylight of science, and yet continue to defend and propagate Mr. Darwin's mistakes? Verily, such men are a weariness to the flesh. Will not some friend kindly show them the "exit?"

Things that Come to Pass

By Christopher G. Hazard, D.D., Catskill, New York

WHEN God made all His goodness to pass before Moses He enabled him to see, as well as to believe, the reliability of the divine promises. There was the procession of the invisible God, but there was also vision of the workings of providence. Having first believed, Moses afterwards saw the glory of God in retrospect. Things that were apparently impossible had nevertheless come to pass. Experience had supported faith, as it always does. Moses thenceforth was encouraged to realize that when faith puts God to proof He always responds and justifies our confidence.

Faith is our only power to take hold of truth, and it is so closely associated with results that to have it is to have evidence. To touch truth with faith is like touching the mysterious electric current; light, heat, and power immediately come to pass. No sooner than the touch does anything occur, but just as soon something happens. Contact with Jesus in His day produced instant effects. After He had passed on men could look back and see what had taken place. Things that men rejected in unbelief left them dark, and cold, and weak. But in His progress Jesus left behind Him a train of tremendous changes among those who had touched Him believably. We have a record of what marvels were wrought by the faith of Moses and by the faith of the disciples of the Saviour. We have a continuance of that record in the histories of today. As we believe the gospel in our hearts truth works like lightning in our lives.

There are points of vision in life that are like that mountain where Israel's great law-giver beheld the majesty and the faithfulness of God. We pause and look back over the way in which God has led us. Then we join with the many who say in the Scriptures and who say in the progress of today's life, "It came to pass." It comes to pass that we see how often and how wonderfully things have

come to pass for us. Then we remember that line of a Christian hymn, "In each event of life how clear thy guiding hand I see." We have new confidence in that word of God, "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass." We anticipate that future culmination of our earthly history, that high point of heavenly experience, from which we shall see that all things have worked together for our good during our life here.

Now, we often say that we do not see why God does what He does and does not do what we expect of Him. Well, it is not time to see yet, it is only time to trust. What child has ever understood the ways of father and mother until afterwards? Our vain attempts to bring things to pass should teach us how very difficult it is to solve life's problems. It requires a wisdom, a patient love, and an almighty power to bring order, beauty, and blessing out of earth's chaos of contending forces, far beyond our puny resources. We were never meant to live without God, we cannot find our way through this tangled wilderness alone. More necessary to us and our happiness than any or all of His natural blessings is God Himself. His coming into our lives to take command of our ship is our only chance of getting through the storms and past the reefs into a safe harbor.

Nothing is too hard for God. Bring your problems to Him. He who spared not His own Son, but delivered Him up to be crucified for our sins can do all things for us and is certainly willing to undertake our whole salvation. Bring to Him your personal problems, your family problems, the question of the education of the children, your business situation, the need of providing for the future, all the things of health and wealth. God is delighted to help all who call upon Him. You cannot overtax His love. And He is certainly wealthy as well as willing. These needy worldly conditions are just what God needs in order to

show how able He is to answer prayers. Believe in a big God. He is far more mighty than a million dollars in a bank. Help Him

to beat the Satan who is seeking to destroy all good and the flesh that is trying to hold us in slavery to sin.

Bishop Thoburn in India

By Reverend D. L. Chapin, Kingston, Ohio

 HEN Bishop J. M. Thoburn first went to India 64 years ago, a European gentleman pointed out to him a brick pillar, and said: "You might as well try to make a Christian out of that pillar as out of one of these people." In 1904 there were nearly 3,000,000 native Christian there. Among them are doctors, lawyers, judges, editors, teachers, and business men.

As the Bishop made his home in Kingston when in America, and as I heard him speak in one of the pulpits here, it has given me much pleasure to read his book of over 500 pages, treating of a land comprising one-fifth of the population of the globe. In one place, he says: "India has long been famous throughout the world for its supposed wealth, especially of the precious metals and gems. This reputation, however, has not been at all deserved."

Very much pleased were we to read these words in the present year: "More than 30 bushels of wheat an acre were grown under irrigation in 1927 on land in India that has never grown wheat before." Oh, that China might have such an outlook in that region where so many thousands have perished.

On page 94 the Bishop says: "It so happens that the great Hindu temple in the suburbs of Calcutta, to which all travelers are conducted, is devoted to the worship of a goddess, and hence most persons who are permitted to catch a glimpse of this disgusting image go away with a much more unfavorable idea of Hinduism than a wider acquaintance with the system could give them. At her best, however, the consort of Shiva is a wretched deity, and no one who comprehends but faintly the blighting effect upon the heart and mind which the adoration of such an object must cause, can think with indifference of the manner in which millions prostrate themselves before this revolving object."

On page 89 the Bishop says that he came to India to teach certain absolute truths and he has learned to reverence truth to such a degree that he cannot for a moment compromise it with error. He is willing to tolerate the vic-

tims of error, but he cannot condone it, but must oppose it, and expose it, by turning on the light of God's Word. The entire spirit that breathes through the book is that of absolute loyalty to Jesus Christ's command: "He that believeth and is baptized shall be saved; he that believeth not shall be condemned."

His sister, Miss Isabella Thoburn, says: "In our work in India we have found work for every faculty we possess. We have had to make bricks without straw. As a result of our experience there, I am free to say that it is cruelty to send a worker there without a thorough preparation. We do a poor work if it does not inspire others to go and do likewise."

Recently the *Sunday School Times* related the following incident: "An old low-caste woman in India was once asked the price of a temple in process of building. She turned to the missionary in surprise, and said, 'Why, we don't know. It's for our god. We don't count the cost.'"

We should do as much for Christ as the heathen do for their gods. We close with the hopeful words of one who was a faithful evangelical missionary in India: "The little mission church in India, Africa or China may form a nucleus of a great Christian empire, and the mission school may grow to be a bulwark of an enlightened civilization for long centuries in the future."

* * *

What is meekness? It is much more than a feeling of our personal frailty. It is more than a modest estimate of our personal resources; it is a sure reckoning upon the unsearchable riches of Christ. It is more than a sense of dependence; it is a vital dependence upon the amazingly overflowing sufficiency of God. Meekness is more than soul-thirst; it is thirst drinking at the river of the water of life. It is more than humility; it is humility in the presence of the Lord. It is more than modesty; it is modesty at divine communion. It is reverent fellowship with the eternal springs.—*J. H. Jowett, D.D.*

THE SANCTUARY

Church Prosperity

By the late William H. Bates, D.D., Greeley, Colorado

O Lord, I beseech Thee, send now prosperity.
Psalms 118:25.

 O DESIRE prosperity in all our undertakings is natural. We desire prosperity in the lower, secular things: how much more should we desire it in higher spiritual things? Often was the prayer of the text used in olden times (Ezra 3:10, 11).

This Psalm is the last of a group of Psalms beginning with the one hundred thirteenth, which constitutes what is called the great Hallel, and used by the Jews at every celebration of the passover. This Psalm and the one following were sung at the commencement of the meal, and the others at its close.

The prayer of the text was a part of the hymn sung by our Saviour at His last passover supper, just before He "went out" to His suffering and death.

Always may we plead in behalf of God's cause and Church: "O Lord, I beseech Thee, send now prosperity."

1. Note that the text recognizes the fact that God is the source of Church prosperity.

It may seem a very commonplace and trite statement to make to a Christian congregation in a Christian house of worship, that God is the source of church prosperity, but its truth is too much lost sight of. The spiritual Israel of today is very much like the fleshly Israel of old. In the old theocratic times, when God was the leader and helper, they got on very well. But they saw that the surrounding nations had kings, and princes, and horses and chariots, and standing armies. They forsooth would be like them. They became like them, or worse!

Then by sad and bitter experience they learned "not to put their trust in princes, nor in the son of man in whom there is no help" (Ps. 146:3); that "vain is the help of man" (Ps. 60:11); and they came to regard the voice of God which said: "O Israel . . . in me is thy help" (Hos. 13:9).

Some men gave their views as to what was necessary to run a church successfully. The first said: An eloquent minister; another said:

A well arranged financial system. The last man, an experienced Christian brother, said that he thought the most successful thing to run a church with was religion.

A railway train halted at a station. The time for its departure came, and long minutes that seemed like hours to the impatient travelers passed, but it did not move, and one of the passengers asked an employee, "Isn't there any water?" The response was: "Yes, there is plenty of water, but it is no bilin." The inward might of the steam was wanting. The church may, like the railway train, have the requisite machinery for onward movement, but unless there is in it the mighty power of a present God, it does not move.

After all, we love the church. We know it is the best institution the world possesses, and the most beneficent to men. We desire its prosperity.

2. God is the source of church prosperity through prayer.

In the realm of grace prayer is one of the conditions upon which God betowes His blessing,—a condition that He Himself has instituted.

The sum of the Christian character of the individuals is the church character. The aggregate of the individual activities is the measure of the activities of the church.

While prayer is a fundamental condition, of church prosperity, it is not all. Faith is accompanied by works. We are workers together with God. And so it turns out that those who are most given to praying, are the ones most given to working.

3. In what does the prosperity prayed for consist?

(a) In a pious membership. Conversion is a necessary and an indispensable condition to adult membership in the Christian church. "Hereby we do know that we know Him, if we keep His commandments" (1 John 2:3). Piety is a joyful yielding up of the will, intellect, and affections, to Christ's possession and control, and is the continuous manifestation, in the life of the elements and graces of the Christ's character under the fostering of the Holy Ghost.

(b) A learning membership. One of the names of the Christian is "disciple," which means a learner (Col. 3:10).

(c) A membership that conscientiously uses the means of grace.

(d) A working membership. As some one has put it: "The church is not a 'Soldier's Home' where infirm and disabled veterans may retire and spend their days in rest; nor is it a company of retired merchants who live on the profits of other days; nor a dormitory where lodgers are taken gratis for the night; nor a hospital for the sick and the lazy. It is a community of workers to whom a work of great importance has been given and to the faithful performance of which they are firmly held by their ascended Lord." A truly prosperous church will meet the description given it by John Wesley: "All at it, and always at it."

(e) A membership possessing a missionary spirit. When He said: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15), the mandate fitted the natural impulse of the converted soul to go into all the world and preach the gospel to every creature. Said some one to Spurgeon: "Will the heathen be saved if we do not send them the gospel?" Said he: "The question that troubles me is, Will we be saved if we do not send them the gospel?"

(f) A membership that heartily supports the institutions of religion at home. A church whose grasp of thought and affection, and whose reach of effort do not take in objects outside of self, has no justification whatever for its own existence; and it has planted within itself the seeds of its own death.

And so, as a matter of fact, we find that those churches which have most of the missionary spirit are the ones that most heartily support the institutions of religion at home. The best remedy I know for home stringency is the relaxing which good, earnest, horizon-broadening, heart-enlarging missionary effort will effect.

(g) A membership that walks in separation from the world. The command laid upon the Christian disciple is, to come out from the world and be separate from it (2 Cor. 6:17; James 4:4).

Thus we see that God is the source of church prosperity; and that prosperity comes through prayer; and we have laid down seven characteristics of a prosperous church. Are we contributing our share to church prosperity as we should? Can we truthfully adopt the sentiment of our familiar hymn:

I love Thy church O God;
Her walls before thee stand,

Dear as the apple of thine eye,
And graven on thy hand.

Beyond my highest joy
I prize her heavenly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Spiritual Blindness

By John Roach Straton, D.D.

Carnally minded . . . Spiritually minded—for to be carnally minded is death, but to be spiritually minded is life and peace.—Romans 8:6.

Here is one of the contrasts through antithesis, in which God's word abounds. The "carnal mind," is the fleshly mind, the mind of the natural, disobedient, unregenerate man. The term "mind" in the text includes the heart powers. It is the essence of personality. It is written, "Out of the heart are the issues of life." Only a spiritual mind can produce spiritual life. To be carnally minded, therefore, is spiritual death. Paul said, in another connection:

"For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would do, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." (Romans 7:18-23).

The realization of this truth of spiritual blindness, bondage and death, brings all men, just as it brought Paul, to utter absolute despair so far as human ways of deliverance are concerned. Therefore, Paul exclaimed: "Oh, wretched man that I am, who will deliver me from the body of this death?" (Romans 7:24).

Then there flashes upon him the blessed truth of possible deliverance, the truth that we may be spiritually minded, and thus find "life and peace," and also that other assurance that there is a clear, direct way into this supreme state of blessedness. So he exclaims: "I thank God, through Jesus Christ, our Lord."

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

The Imitation of Christ

*Holy Spirit, the Filling of
Indwelling of the Spirit, the*

Eph. 5:18; Rom. 8:9; 1 Cor. 3:16; Ez. 36:27

I USED to be fond of Thomas A. Kempis' *Imitation of Christ*, and I am yet, but I have long since discovered that something must go before that. Titian was a good imitator, but he never became a great painter until he got away from his master's models and got an inspiration of his own.

The story is told of a novice who copied with exacting carefulness a master's models. One day the painter died, and the Italian boy, longing to be an artist, knocked at the door of the studio, and when it was opened, said, "Please, madam, will you give me the master's brush?" And the lady said, "This is his brush; you may try it." But he found he could paint no better with it than with his own. But if he could in some way have caught the master's spirit; if the master could in some way have infused into his brain his own fine sense of beauty, and into his hand his own marvelous skill; then the young artist could have painted as fair a picture as the other.

And so, if instead of imitating what we have learned of a life once lived by a Christ now gone away into heaven, we could let Him come and dwell in us by His Holy Spirit, our life, instead of being a series of heart-rending failures and dismal disappointments, would be a life something like his own, and the beauty of holiness would be upon us.

Helpful Influence of Confidence

*Confidence, Helpful Influence of
Wrong Motives, Impugning*

I Tim. 6:4; Rom. 12:10; 1 Cor. 13:5; Col. 3:14

WHEN we are continually impugning unworthy motives to other people we are doing both them and ourselves an injury. Many a broken man has been made over again because he was made to feel that someone believed in him, and one ought always, for the sake of the broad, tolerant and generous disposition we so much need to have cultivated, to have this attitude of mind toward others.

Jean Valjean was the hero of Victor Hugo's

great masterpiece, "Les Miserables." You will remember that after his criminal experience a new life came into his soul and he became the subject of much speculation on the part of his neighbors and always to his discredit until their eyes were opened at last to his real worth.

He had discovered a new process for manufacturing beads that brought him a large fortune; he was later tendered by the king an appointment as Mayor of the city and later still offered the honor of the cross. But from the first to the last he was bitterly misjudged. They first said, "He wants to be rich," but they learned that he gave to the poor more than he kept for himself. They said later it was political preferment he was after, but to their astonishment he declined the office tendered him; and when the honor of the cross was held before him they said, "Now the secret is out; this has been his motive all the time." But when even this churchly honor seemed to him not a thing to be sought for, they were astonished.

Unselfish and generous motives they never thought might have been the inspiration of it all because they themselves were strangers much, no doubt, to such a spirit. There are too many of us today like the people of Hugo's novel. God help us to believe in the other fellow. It will help both him and us.

Aeneas and the Charms of Dido

*Duty, Dereliction of
World, The Lure of*

Jer. 2:19; Matt. 6:24; I Tim. 5:6; II Tim. 2:4

WHEN the ships of Aeneas, storm-tossed by reason of Juno's anger, were finally anchored in safety before Carthage, Aeneas and his fellow-Trojans founded themselves most hospitably entertained by Dido, the gracious queen of the newly found colony and rapidly rising city of Carthage. Aeneas recited for her the story of the fall of Troy and his own adventures which followed, and Dido, charmed with his exploits, fell deeply in love with him and besought him and his companions to terminate their danger-attended wanderings and find a home in Carthage. So pleased were they and so content was Aeneas with the certain prospect of a bride and a throne that they tarried month

after month as time rolled away in pleasant intercourse. Like Hylas, who "neglected his task for the flowers in the way," these men, as if, like the companions of Ulysses, they had eaten of the Lotus-food, lost all thought of the land to which they were journeying and of the high destiny to which they had been called. It took the direct intervention of Jupiter to arouse Aeneas to a sense of duty, a message having been conveyed to him to this effect by Jupiter's son, the wing-footed Mercury. And thus many a child of God has been lured away from the path of duty and exchanged a noble purpose for the delights and emoluments of this world. Life to no man has ever been given to be "whiled away in aimless dreams," but of all mankind should it not be expected of the Christian that he should live and walk worthy of the vocation wherewith he has been called. But like the youth climbing the enchanted hill, at every step of the way are the beckoning hands, and the entrancing voices to call us from the way. "My soul be on thy guard," and if you, my brother, have forgotten to any degree the holy ideals to which you committed yourself when you first turned your face in the direction you knew God would have you go, may He by some messenger, by some providence, by some divine intervention of some kind, call you back again today.

Ingratitude—Backsliding

John 6.37; Jer. 2.19; Rev. 2.4; Luke 17.17

AMONG the masterpieces of literature "King Lear" deservedly takes place among those of foremost rank. In it the sin of Ingratitude is rebuked almost as by the voice of heaven. You will remember the heart-wrung words of the king when he is on the heath in the midnight thunderstorm. It seems as though the ingratitude, which had already broken his heart, was about to break as well his reason, and in the frenzy of his righteous indignation he makes this pathetic apostrophe to the raging elements about him;

"I tax not you, ye elements, with unkindness!
I never gave you kingdoms; never called you
children."

Oh, the tragedy of ingratitude! Joan of Arc saved France from destruction by her enemies and they burned her as a witch for her pains. Ulrich von Hutten made Germany famous by his brilliant pen, and they allowed him to beg and finally freeze to death in the drifting snow outside the village. Tragedies like these could be matched in every land for humankind seems given to this unworthy failing.

But of all ingratitude the basest is that which forgets the sacrificial love that made us to be

the children of God through the exceeding riches of His grace. It is base enough for the world to forget, and God's patience and bounty to such will ever be the world's greatest miracle. But for the child of God to forget! This is the ingratitude that is sharper than a serpent's tooth. Jesus said of the world, "Father, forgive them for they know not what they do." But He could not make a prayer like that for you or for me. We know. We have received of His grace, tasted of His Spirit's sweet influence, felt of His life within us, and we know the insufferable cost of it all to Him. But what have we done? Have you gone away? Have you forgotten Him? Have you slipped back into the world? Have you denied Him? Then you have given Him a heart-stab for His pains.

Captain Clark Capturing Old Vincennes

*Infidelity, its Real Strength
Modernism, the Impotency of*

Rom. 8.31; Psa. 91.7; Isa. 41.10; Jas. 4.7

IF YOU have ever read "The Crossing" by Winston Churchill, you will remember the story of how eighty men took a city. It was the city of old Vincennes and it seemed impregnable before Captain Clarke and his little band of brave followers. But Captain Clarke made them believe he had a mighty army, and the people of the city trembled at the thought of what was coming upon them. Clarke arranged with the Creole women to sew their aprons and their skirts and gowns together and so make eighty flags. And Clarke would have a man go off in one direction and raise a flag, and then about a thousand feet away another man would hoist a sapling with a flag, and yonder and yonder, another, each with a flag, and way off yonder eight hundred yards away, another, and the inhabitants of old Vincennes looked out upon the flying banners and said, "They are coming against us with an army of no less than ten thousand men," and they simply ran up a white flag and surrendered and Clarke with his eighty intrepid men, marched down and took the city.

Host of the Living God, to whom shall we surrender and why? They try to frighten us. They say Moses never wrote the Pentateuch, that Isaiah is not trustworthy, that the miracles are irrational and that the Rock of Ages is a foundation of sand upon which we dare not build. But we do not propose to capitulate.

We know the real size of the so-called Rationalistic camp in spite of its flaunting flags, for we have looked it in the face and we are not afraid.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Scattering the Seed

Acts 8:1-3

The persecution scattered the disciples, except the apostles. The rank and file went in all directions, wherever the way was open for them; and every one was a missionary for Jesus Christ. The apostles remained in Jerusalem, that this might be the head office of the Christian hosts, and the seat of authority. This was the court of final appeal on earth, for the time being.

Jerusalem had for many centuries been the political and religious capital of the nation. Wherever the Jews were living, when they worshipped, they turned their face towards the Temple; and as often as possible they went on a pilgrimage to the Holy City. The worship of God had been standardized and stereotyped, to turn on the pivot of the Temple services. It was God's plan to break down this cast iron framework, that it might give place to a living organism, embodying the Kingdom of God on earth. So the Church of Christ was not permitted to centralize everything in the Temple. The disciples were scattered. Later the Temple was destroyed by Titus. The field is the world.

Christ planned that the policy of His Church should be, not concentration, but dissemination, dispersion. There is no need to focus the influence of many workers on one spot; for each one has power enough, because it is the power of God working through man by the Holy Spirit. In mission lands the Church has necessary units; but from each center the workers go out in every direction, to the utmost limit.

Daniel prophesied, "Many shall go to and fro, and knowledge shall be increased." This has always been God's plan in populating the earth. In the heart of man there has been put the unrest that leads to migration and to adventure. America has been taken possession of by pioneers, whom we honor. The history of earth is an account of these movements. The history of the Church of Christ is an account of the radiating movements of missionaries, scattered.

God overrules the wrath of Satan to work out the divine plans. The persecution of the disciples was unjust, outrageous, violating human nature. Yet the result was good rather than evil. The most unjust, and cruel acts of all the ages was the condemnation and crucifixion of Jesus; and yet this was overruled by God to bring about the redemption of the whole world. The Cross, a symbol of shame, became the emblem of love and of salvation, life.

Providence guides the streams of migration, and the fields of mission work. Paul tried to go into Bithynia; but he was not allowed to go. The Spirit of God turned him north into Europe. Many missionaries have planned to go to a certain field, but

were divinely led into another region, for greater good.

We must be true wherever we find ourselves. Wherever they went the disciples preached Christ, along new trails. They lived Christ; and, if necessary, they died for Christ. The marching order of Christ is, Scatter, "Go!"

Breaking Down Caste

Acts 8:4-13

Moses was a great statesman and wise legislator. By the laws emanating from Mount Sinai, the people were bound together; so that they have preserved their nationality for centuries and millenniums, even when scattered among all nations. This virtue became a vice, by its extreme enforcement. Jesus set Himself steadfastly to break down this caste idea. From its beginning the Church of Christ set itself to break down caste and to build up a true brotherhood, to embrace all nations. In Christ there is neither Jew nor Gentile, neither bond nor free, but all are one.

In India one curse of Brahmanism is caste. The idea is to make a class of mankind the highest possible, as they have bred high caste horses in Arabia. Christianity is breaking down this exclusion and disdain. The Gospel of Christ is making noble men and women out of the "Untouchables." In America the spirit of Christ is breaking down the walls of caste that discriminates on the lines of color, wealth, education, position. In Christ all are brothers.

"Philip went down to the city of Samaria, and proclaimed unto them the Christ." They were baptized both men and women. And Simon also himself believed; and, being baptized, he continued with Philip. Peter and John were sent from Jerusalem to investigate the wonderful report of Philip's success. "Then laid they their hands on them, and they received the Holy Spirit." God's approval was sealed upon the action of Philip and of the apostles.

"The angel of God spake unto Philip, saying, arise and go towards the South unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And behold a man of Ethiopia! Philip preached unto him Jesus. They both went down to the water; and he baptized him. But Philip was found at Azotus." Paul in his great tours preached Christ first to the Jews, and then to the Gentiles. Such was the farewell commission of Jesus, "Go, and teach all nations."

Christ is the Prince of Peace. Hinduism would never bring to earth universal peace. Self-determination builds up nationality, to the exclusion of other nations. The Orient hates the Western Civilization of Christianity. The Turk hates the Greek and the Armenian. The Moslem hates the Hindu. Christ is the only hope of the world for peace among all nations and all peoples.

Pentecost brought to earth the truth that will yet be heard around the world. "There were dwelling in Jerusalem devout men from every nation under heaven." It was a veritable Babel. Pentecost has been doing its work of restoration of the brotherhood of man, all down the centuries, and in this century more than in all former centuries. The Bible is now read in nearly nine hundred different languages. The Gospel is already preached unto the uttermost ends of the earth; and soon every soul will hear and believe.

Simonism

Acts 8:14-24

Simon Magus made himself a beacon light of warning. He wanted to capitalize the power of the Spirit of God. He would have commercialized the religion of Jesus Christ. "He offered them money, saying, Give me also this power. But Peter said, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." God cannot be bribed.

Simony has been practiced, even by some calling themselves Christians. Ecclesiastical preferment has been secured for a money consideration. Sins have been forgiven for a money consideration. Faith cures have been worked for a money consideration.

Simon Magus repented, when he realized his sin. "Pray for me to the Lord, that none of the things which ye have spoken come upon me." Jesus so prayed for those that crucified Him, "Father forgive them. They know not what they do." Woe to those that practice Simonism wittingly.

Simonism is the outgrowth of selfishness. Self interests often blind the eyes of men and women. The hypocrites profess godliness that it may help their business, that it may get them into better society, that they may be praised by their fellowmen. Shakespeare knew human nature. He knew some that "Wore the livery of heaven to serve the devil in." Jesus said that in the day of judgment, He would say to some, "Depart from me, ye that work iniquity." "God is not mocked. Whatsoever a man sows that shall he also reap."

Religion is often estimated by a money standard. When a man dies, some ask, how much was he worth? They are thinking of his financial assets. In Church work some think of people in the figures of their gifts in dollars. Those sitting in the best seats are still regarded by some of the more highly. Jesus spoke of those that wanted "the front seats in the synagogues."

Jesus by word and life taught the antidote of simonism. "Let not thy left hand know what thy right hand doeth" (Matt. 6:4). "If any man would be my disciple, let him deny himself, take up his cross and follow me." This selfishness has always been characteristic of Christians.

Sacrifice always has the strongest appeal to the best of mankind. Simonism appeals to the low and base and sordid; but altruism draws true human kind. "I, if I be lifted up from the earth will draw all men." The greater the hardships, the more irresistible the challenge, to noble folks. Helping others is better than being helped. Jesus commands the "Good Samaritan." "Go thou, and do likewise."

Paulism

Acts 9:1-22

What was the reaction of Pentecost on the Jewish people? They invoked upon themselves an awful curse, which has come true fiercely down the centuries. "His blood be on us, and on our children (Matt. 27:25).

Saul of Tarsus was typical. He was a Pharisee of the Pharisees (Acts 26:5). He sat at the feet of Gamaliel. His great passion was to exalt the religion of the Temple. He was zealous for every rite and ceremony. He was patriotic to his nation. Nationalism, political and religious, was his very life. He volunteered for the work, "breathing threatening and slaughter."

Saul was arrested in his madness. He met Christ on his way to Damascus. The revelation made him pause, made him think, made him change his whole life. The veil over his heart was rent. The scale of prejudice fell from the eyes of his soul. He had thought Jesus an impostor and His disciples deluded fanatics. Now the illumination of Pentecost had flooded his whole being. Jesus was Lord, his Lord, and Master.

"Paul" became his new name, suggestive that he was a new man. In Damascus he "proclaimed Jesus that He is the Son of God," "proving that this is the Christ." Then he went into Arabia for three years to think out the new campaign of his life, to react just his former convictions concerning Jesus. This is just what millions of Jews are doing these days. Jesus is no longer to them an impostor, but the very choicest of the Jews in all time. Pentecost is working among the people of Jesus' race. Many already have changed as Saul changed and are able to say with Paul, "This is the Christ."

Paul studied the life of Jesus from a new viewpoint, sympathetically. He had the closest possible fellowship with Christ in prayer, through the Holy Spirit, better than Peter had during the three years of the Public Ministry. Besides all this, he was caught up into the third heaven, and saw marvelous things, which forever set his doubts at rest (2 Cor 12:2). Thus down the centuries we have had Pauline Theology, and Pauline Ethics, and Pauline Ideals. Paul became the "Apostle of the Gentiles."

Christ has given us Christianity; and Christianity will become very much better as Christians follow more closely the teaching of Paul. What characterized this teaching was Christ, "Whom we preach." "When one saith, I am of Paul; and another, I am of Apollos; are ye not men?" "Other foundation can no man lay than that which is laid, which is Jesus Christ." "Is Christ divided?" "We preach Christ crucified" (1 Cor. 1:23).

* * *

"One of the great rewards for service is the reflex influence upon a man's own soul. While working for others we grow into the image of Christ. In losing sight of self, we are laboring for self unselfishly. It seems to be a paradox, but it is one of the greatest facts of life. The great business of every life is to grow into the stature of the fullness of the perfect life."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn
Gates Cole, Litt.D.,
Wheaton, Illinois

Author of
Jungle Poison

THE train on which John Lewis and his companion reached Pittsburgh, was the one that Wanda was watching for the arrival of Guy Mason. But John being far away from her houghtful concentration and alert eye, and clad as he was in greasy overalls, escaped her recognition entirely. But as he was on the alert for any possible recognition of his fugitive companion, he described the uniform of the waiting Lieutenant Doyle, and the next moment he had recognized Wanda. He did not stop to consider the chance of a mistake for his guilty conscience told him they were looking for Dan. To retreat now, would excite attention to their flight and he knew that if he whispered to Dan, the agile man would likely take to flight in the expectation of outrunning and hiding from the police.

They were in the very midst of a thick crowd of jostling travelers, and John's suddenly formed plan was to keep as many as possible between them and the vigilant eyes of the watchers, thus trusting to the disguise of their overalls to do the rest. Luckily, they were not noticed, and once past the gate, John breathed more easily. But as he looked through the doors into the waiting-room, his heart failed him. How many vigilant eyes might not be on the alert here, watching for them in case they eluded the guards at the gate? He motioned Dan to one side, and stationed behind a telephone booth with their backs toward the danger, he told his companion the discovery he had made. They discussed the danger of the brilliantly lighted waiting-room and the impossibility of scaling the iron fence. Dan had been in this station

XX. *Wanda's Accident*

"So far as I remember, those three men and myself were the only ones who went around the corner after Miss Reese did."

once before, and knew more of its environment than John did. He immediately informed him that their best course was to slip past the doors to the far corner, and escape the waiting-room by passing down the covered pavement along the building.

With their backs still towards the gates, they crossed to a shelter much similar to the one they had been stopping behind. Here they paused a moment. It was clear that they had not been noticed. They were only thirty feet from the corner now, and in a moment more would be safely around it. But just then, a woman brushed by them, and John saw it was Wanda. She had her back towards them, and was still intent on backward glances towards the gates. Evidently, she could not give up the idea that the ones she was seeking might yet come from that direction. They shrank back, and the cold sweat stood out on John's brow as they saw her leisurely disappear around the corner where they had hoped for safety.

"Come on," whispered Dan. "It is a desperate chance, but we must take it. That is our only course. We will be behind her, and if she turns, I'll knock her senseless."

Before John could forbid this rash action, both were surprised by a woman who passing them, was evidently following closely upon Wanda's track, and stealthily intent on her actions. She too, passed around the corner, and was gone but a moment, when she came as stealthily back. They watched her as she went towards the gates, and stopping there, looked towards the train on which they had arrived. It was still standing in the trainshed, but as they watched, it drew out leaving only a Pullman standing on the track. A man hurried past them

as they watched, and disappeared hurriedly as they thought into the first door of the waiting-room. Now, was their time. They must take a chance of eluding Wanda. Perhaps she had gone on down the covered pavement and was out of sight by this time.

John had commenced to think clearly by this time, and he realized that Wanda was not on the lookout for Dan Wise. He began to breathe freely as he came to this conclusion. But before he could explain this to Dan, his companion thinking this was the time to act, hurried him around the corner.

A few seconds later, they were the center of an excited crowd that came hurrying in from all sides. It was too late for them to escape. The body of Wanda was lying insensible where she had fallen. The two fell back a little way from the body as they were joined by the rush of excited men. It was but a short time until Lieutenant Doyle was on the scene, elbowing the curious onlookers aside, to kneel down by the prostrate form. The woman they had seen before, appeared again like a phantom, at their elbow. The officer looked up, saw her, and motioned her to him.

"Tell Tom to get the cot from the baggage-room, and send for an ambulance at once!" he commanded. The woman hurried away to obey; and was back again, and down by the side of the injured woman in a minute.

It was plain that Wanda was only stunned, for her deep breathing was evident to the onlookers. At a signal from Dan John slipped quietly away with him, passing around the corner without being noticed by the Lieutenant, who in his surprise and puzzled wonder seemed bereft of reason. John was sympathetic concerning Wanda's condition. The anguish at his heart was almost unbearable, but he saw she was in good hands, and there was no help he could render. Besides, to tarry now might jeopardize Dan's chance for escape. But his sorrow was such that he hardly sensed where Dan led him. Once out of sight, the two risking the lights and watchers of the waiting-room, hurried its length, emerged, and got a cab. They went at once to the Baltimore and Ohio station, down by the river.

As they descended at the station, Dan brushed against a young woman, who was watching so intently every passenger that descended from the other taxis, that she blocked the way without seeming to notice it. For a moment, she glanced at Dan who was nearer to her, then turned to her vigil. In the instant that her face was towards them, John recognized her. It was Otie Nelson!

John's instant thought was not as to why she was there, but as to whether she had seen him. As she appeared to give him no further notice, he slipped with Dan across the walk, and into the waiting-room. His conscience was far from clear concerning the part he was playing, and he feared that recognition might impair Dan's chances for escape should embarrassing questions arise. He explained this new source of danger to Dan, and they fled through the gate and onto a waiting train. Both breathed easier when the train started and wended its way up the river, with no sight of Otie.

Dan left the train at Cumberland, designating to take a place in the shops, and claiming that he was through with his dangerous practice. If he got out of this, and was left alone, he promised John he would live straight the rest of his life. John felt encouraged at this resolve for he had been trying to influence him through reason and advise all the way to Cumberland. In fact, he felt that due to the outcome, he had really not been clear as to a man's demeanor in helping John escape. He was not so clear as to Wanda, and his mind kept reverting to a vision of the stricken girl, lying in the ghastly light of the early morn on the hard pavement at Pittsburgh. Alone, the condition of the girl appealed with double force to him. He was frantic enough to jump from the train and take the next one back to Pittsburgh to his injured friend. Wanda, of all people! What ought he to do?

But shortly he reasoned himself into a different attitude. Whistling softly in an absent-minded way, he went to the men's smoking room, discarded his overalls, and when he was not watched threw them out the window. Then he settled himself for such enjoyment as he could get in the ride to Washington. But it was not much of a joy, for he found himself observing an injured, palpitating Wanda between him and every object of natural beauty along the graceful winding of the noble Potowmac.

While the two had been making good the escape, tender hands lifted Wanda and placed her on the cot which was almost immediately at hand. Instructing his helpers to transfer the cot to the trunk elevator and down to the baggage-room to await the ambulance, the Lieutenant turned to the woman.

"Now, Mrs. Donald," he began, in a measured tone, "I want to know how you figure in this affair?"

The woman quailed before his shrewd gaze. The understanding that he was implicating her in Wanda's injury, disconcerted her beyond

peaking at first. She swallowed nervously, and then found her voice to answer:

"You do not suspect me of the attack, do you?"

"That remains to be seen," he answered. "Tell me what you are doing here; how came you to follow her to the station?"

"I had reasons to do so," said Mrs. Donald, vaguely.

"And those reasons are just what I want," he Lieutenant insisted. "Come, tell the truth. You might as well, for I am going to the bottom of this, one way or another."

"Then, get to the bottom of it!" exclaimed the woman, angrily. "I am not going to tell you a thing. It is none of your affair. It is our affair to find out who knocked Miss Reese own, but I want you to understand I did not do it!"

The officer's keen eyes pierced the woman's face so that she flinched. Then he said, "Does not occur to you, that your refusal to tell me what might help to get started right on this matter, involves you in a double suspicion?"

"I do not see it that way," she replied, stubbornly.

"I think otherwise," he insisted.

"Mr. Doyle," she began, "I have worked for you for two years, and I want to know if you ever doubted my honesty before?"

"I have never noticed you in a single suspicious move until to-night," he agreed. "But why are you acting so mysteriously about this matter? Why not clear yourself of this doubt?"

"I am not going to say a word about it," she again insisted.

"Did you ever meet Miss Reese before to-day?" he asked, determined to pursue his investigation irrespective of her attempts to silence him.

"I am not sure," she confessed, slowly. There is something familiar about her, but I do not know. So far as I can recall, I never id."

"Did you ever hear of her before you met her to-day?" the officer continued.

"No!" Mrs. Donald answered, emphatically.

"In your conversation with her, did you learn of any mutual acquaintances?" he pursued.

"I sent a telegram for her, to a man I know?" Mrs. Donald replied, after a short pause.

"Who was the man?" asked the officer, thinking there might be some valuable clue in her admission.

"I decline to tell," she replied. "I know that has nothing to do with Miss Reese's assailant. Really, Mr. Doyle, it seems to me that you are

losing a lot of valuable time in your unfounded suspicion of me."

"You may go, now," he replied. "It may be that I shall want to question you again." And, without more words, he turned and followed the insensible girl to the baggage-room.

By this time, the ambulance had arrived, and the officer accompanied her to the hospital. He hoped that when she had been restored to consciousness, she might be able to give information as to her assailant. Probably, she had seen him—or her—before receiving the blow.

While awaiting the result of the surgeon's examination, and the restoration of Wanda to consciousness, the Lieutenant thought it best to get into touch with her people. That her injury was more than a trivial one he had learned from his own examination. So he forwarded a telegram to the authorities at Warburton, and soon had their assurance that the girl's mother would start immediately for Pittsburgh.

The report of the surgeon was disconcerting. "I think there is a fracture of the skull," he said. "We may have to operate. It appears that the blow struck, merely knocked her down. In falling, she must have struck her head against the wall. She is only partially conscious, and one side appears paralyzed."

"Is she conscious enough to answer a question?" the officer asked.

"I doubt it, but you might try. Do you know who did it, and the circumstances?" the surgeon inquired.

"No definite knowledge," the officer replied. "I am hoping the victim can answer a question as to who it was."

But Wanda was not conscious enough to give any information. Her condition gave the surgeon and nurse much concern. Doyle, learning that there was nothing to be gathered from her, hurried away to question Mrs. Donald further.

"Since you deny any knowledge of the affair," he began with her, "I want you to tell me what suspicions you have. You were not far away when it happened, and can give me some information as to what persons were about."

Evidently, she was much relieved to find that he did not accuse her again, but took for granted that some other was the guilty one. So she replied cheerfully, and with no reserve to this aspect of the question. She explained fully:

"I followed Miss Reese when she passed around the corner of the building. She was some thirty feet from the corner when I caught sight of her. She was watching some men at the far end of the covered pavement at the time. As I did not want her to know I had followed

her to the station, I turned back before she saw me, and began to look for you.

"I walked some distance past the doors, came back to the one nearest the corner, and stood for a moment looking into the waiting-room. Then, I glanced in the direction of the corner again to see if Miss Reese had come in sight. She had not, and I turned to look out into the train-shed for I decided you had gone there. I caught sight of you talking to the Pullman porter. At that instant, someone brushed past me going towards the door. I knew of his presence but did not look around at the time, although a few seconds later I did look back. As there were several men just inside the door, I have no knowledge as to which it might have been. But my attention was attracted to two men in overalls, evidently mechanics, who were talking earnestly together, partly hidden from view behind a booth. I turned back to you again; and while I am not sure, I think those two men went around the corner towards Miss Reese. I noticed them in the crowd standing about, when we found her. So far as I remember, those three men and myself were the only ones who went around that corner after Miss Reese did."

"Did you see what became of the mechanics?" he asked. She shook her head, negatively.

"I believe I have a faint impression of those two men, myself. I know I saw such men coming from the train a little earlier, and believe

I saw them loitering about the end of the building. But as I was intent on recognizing another man by Miss Reese's description, I paid little heed to them. Only one man had a suit case."

"I noticed that myself," she said.

"It is very plain that I shall have to track those men," he said. "I think I can do so : the baggage-room, for likely the other one has his baggage checked in on the train, and has to identify and claim it with his check. If so, that will be easy, though he might get away without any real clue as to where he went. But there is another man. Are you sure you can give me nothing more about him?"

"You mean the man who brushed past me?"

"Yes."

"I do not remember of really seeing him merely being conscious of him," she insisted.

"Are you sure it was a man?" the officer asked.

"Not sure, at all; just an impression," she replied.

"And you have nothing more to tell me about that man that Miss Reese telegraphed?" the officer asked, coming back to the former conversation.

"That is merely a personal matter and has nothing to do with this," she said, stubbornly.

"I am not so sure," he insisted. "Still, I am not going to force you to tell me, unless you think it best."

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

A Vital Book from England

HE substance of this review has appeared in *The Lutheran*, Philadelphia, whose editor sent it to us for that purpose. We cannot command the time to write an entirely new analysis, and, besides, that would hardly be possible, because what we have already said about it is what we desire to say here. The book to which we refer is entitled *Man and the Image of God*, and is written by Hubert M. Foston, D.Lit. It is published by Macmillan and Company, Ltd., London, and the American agents are The Macmillan Company, 60 Fifth Ave., New York. Price, \$3.00.

In more ways than one this is a remarkable book. On account of the depth of the thought and the manner of treatment, it is not easy reading; but the person who wants to exercise his mental apparatus sturdily will find it worthwhile to make the effort to master it. The author is a specialist in both theology and psychology—certainly a desirable combination for the treatment of the complex thesis of this book. His main object is to show that man, having been created in the divine image, bears in his mental make-up a striking similarity to the Triune God. According to the author, man's mind has three outstanding functioning power-

—Intellect, Emotion and Will. Our author does not believe that modern psychology has one away with this threefold classification of the functioning powers of the human mind; and on this point we are in hearty agreement with him. Yet the mind is one; it is not three minds. Moreover, when it functions, no matter how great the diversity, it functions as a unified entity. Here we have clearly both unity of essence and threeness of activity.

But our author goes further—a good deal further. He holds that there is a most suggestive parallelism between the human Intellect and the Son of God; between the human Will (or the Willing) and the Holy Spirit; between the human Emotion or Feeling and the Father.

However, we cannot help thinking that the author sees analogies where none exist; or, at least, where they are very indeterminate. It is true, his illustration from the threefold functioning activity of the human mind proves that an entity can be one in one respect and three in another, without contradiction; and so, reasoning by analogy, God is one in essence and three in persons, just as our great ecumenical symbols teach. The Persons of the Trinity are *homousios*, not *homoiousios*. But that is as far as Dr. Foston's homologies hold. Man is not self-consciousness. His thinking, feeling and willing are not each a person; nor do they together compose three persons, but only one. The one Ego functions in and through the three major mental faculties.

The divine image in man does not, therefore, consist in man's being a tri-personality, but in the fact that he is a self-conscious person, with the same kind of psychical essence as that which constitutes the being of God, and that his

mental essence functions in a finite way as God's essence functions in an infinite way.

Of course, it need hardly be said that the divine triad personality is a great mystery; but uni-personality is just as mysterious when you try to sound its depth. You cannot explain how you can cognize yourself. Yet we think that Dr. Foston failed to make use of the conception that sheds the clearest light on the triune character of God. It is this: Man has only one center of self-consciousness, only onehood, only one self, and hence he is only finitely conscious. God has three centers or *foci* of self-consciousness, and hence He is infinitely rich and complete in that element, even as He must be in His essence and all His attributes. Perhaps even the terms, "centers" and "foci," would better be avoided; for the whole infinite essence of God exists and operates by and through the three divine Persons in co-eternal and co-equal concord and majesty.

Thus, while Dr. Foston's book is eminently worth while for its depth and suggestiveness, we feel, somehow, that he has not probed sufficiently near the core of the tri-personality of the Godhead. That core, we believe, is the threefold self-consciousness of the Divine Being. There may be people who think it futile to engage in such speculations, and we have no criticism to make on them for accepting the Biblical doctrine by a simple faith; but we believe that many of the readers of this magazine are willing to think further and delve more deeply into these great doctrines, so that they may realize and appreciate the "sweet reasonableness" the system of truth and salvation revealed in the Word of God and held by the evangelical church.

REVIEWS OF RECENT BOOKS

By Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

The Apostles' Creed. By Harold Paul Sloan, D.D. The Methodist Book Concern, New York, Cincinnati and Chicago. \$1.50.

The moment you begin to read this book you find striking expressions that you will want to quote. Think of this statement: "This great religious expression has girdled the earth with an affirmation of unseen sublimities." Many books have been written on the Apostles' Creed, but Dr. Sloan's volume is one of the

most gripping and compelling that we have ever read. One would naturally think that everything had been said about the creed, but here are new viewpoints and new ways of registering its precious content. Dr. Sloan probes into the very heart of these majestic yet simple statements. How he rejoices over the fact that God is the Creator, the Almighty Creator, the Father Creator! How safe you feel in this vast universe when you know that

God made it and rules benignly over it!

Dr. Sloan has deep insight into the profound doctrine of the incarnation of the Son of God. In speaking of the difference of only one Greek letter (the little letter *iota*, similar to our English ("i")) between the doctrine of Arius and that of Athanasius, he says, "One letter is the difference between the word symbols; but infinitely is the difference between the ideas." Dr. Sloan is just as penetrating when he deals with the supernatural conception and virgin birth of Christ (two chapters), His atonement on the cross, His resurrection and ascension, the Holy Spirit, the church, and all the rest. Many of his modes of expression, when he strike his highest notes, are truly thrilling. At times he writes with apostolic power. As you read along, you feel that something so fine, so inspiring, so uplifting, must be true simply by virtue of its own sweet rationality. The introduction by Bishop Horace M. Du Bose strikes the same high note as the contents of the book itself. The book has certainly come at the "psychological moment."

The Story of the Augsburg Confession. By Theodore Graebner. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. \$1.00.

A thrilling story it is, and a true one. The author is a theological professor in Concordia Lutheran Seminary, an institution of the Missouri Lutheran Church. He has the literary gift, and knows how to tell an interesting story in an interesting way. The book is most timely, as this year of 1930 is the quadricentennial of the composition and presentation of the Augsburg Confession before the Emperor, Charles the Fifth. This anniversary is being observed by the Lutheran Church around the globe. Many people in other denominations are also paying attention to this signal and epoch-making event. The men who appeared with their Christian testimony before the emperor and the pope's ambassadors and legates were heroes. So tense was the situation that they often felt that their lives were in peril. Yet they bravely read their revealing and correcting statements and feared not to bear their unequivocal witness. Professor Graebner has gone back to enough of the original sources in getting the material for his narrative to give the reader confidence that he is reciting the facts regarding that notable occasion. The beautiful little volume also contains a smooth and clear English translation of the Confession in full, proving that the Lutheran faith can be just as truly expressed in the English language

as in the German and the Latin. There is nothing cryptic about the Lutheran Confession.

Assembly Service. By P. W. Peter. Marshall Morgan & Scott, Ltd., London and Edinburgh. 2s. 6d.

While we can agree with the author on many points, especially his emphasis on the word of God, spirituality in worship and purity of life and heart, we fear that we cannot commend all his positions. For example, we think that forms of worship which are in accordance with the spirit of Biblical teaching and which inculcate Biblical doctrines are profitable, even though there may be no direct specification for them in the New Testament. In fact, it strikes us that the Assemblies themselves have had to adjust themselves to varying conditions, some of which did not prevail in New Testament time and countries. The great objective is that worship, whatever forms are used, shall be given to God in spirit and in truth.

Lutheran Makers of America. By Ira Olives Nothstein, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$1.50.

"Brief sketches of sixty-eight notable Americans" comprise the contents of this interesting collection. The purpose of the volume is to acquaint "the public with the notable part taken by Lutherans in the upbuilding of the nation." The author, who is well known as a writer on Lutheran historical subjects, has done his work well. The sketches are all informative, and are written in an attractive manner. They are not mere dry compilations, but smoothly running narratives. Of course, some of the characters here portrayed are well known, as, for example, the Weisers and the Muhlenbergs, but a good many of the sixty-eight names here given are rescued from obscurity by this writer and are given a well-deserved place among "the makers of America." Some people are so obsessed with things foreign that they can see no good in American people and institutions. This book, indicative of much fine research on the part of the author, will prove that our own land has unique qualities for helping to make true men and developing characters with the specific American label upon them—a label of which no American need be ashamed.

Geister Games. By Edna Geister. Richard R. Smith, Inc., Pub., 12 East 41st Street, New York City. \$1.50.

It is a fact that people often find an evening party growing humdrum when no kind of entertainment is provided for them. And

The trouble is, most people do not have enough versatility to invent pleasant and innocent pastime. For the purpose of supplying the need for such social occasion the talented author of this book steps in and describes a number of games that are both unique and entertaining, and that, for the most part, are easily played. We are just wondering, in looking over these pages, whether such parties as are here provided with wholesome games might not be much holesomer in every way for our young people—yes, and many of their elders, too—than going to moving-picture shows and listening to bizarre music over the radio. We would advise people who have a talent for pleasantly entertaining their friends in their homes to send for this book, and see for themselves how useful it is for their purpose. Such games will be safe morally, and will, at the same time, provide ghtsome and refreshing pastime.

Musings on the Epistle to the Hebrews. By J. G. B. G. Morrish, Pub., 20 Paternoster Square, London; Loizeaux Brothers, Importers, 1 East 13th Street, New York. 60 cents.

A beautiful and inspiring little book, revealing what the Letter to the Hebrews makes known about "the open heavens." Christ's self-sacrificing and atoning work here on earth is the ground of man's pardon and salvation. His ascent to the right hand of the Majesty on high flung wide the gates of the heavenly Jerusalem for all who will accept the redeeming Christ. The superiority of Christ over the angels, Moses, Aaron, and the Old Testament legal ordinances is vividly shown by the author.

The Vestryman: A Handbook for Church Officers. By Rev. Calvin P. Swank. The United Lutheran Publication House, Philadelphia, Pa. 75 cents.

The reviewer sincerely wishes that this book had been published when he was in the pastorate. It would have been most useful to him in pointing out the duties and privileges of what is known in the Lutheran Church as the Church Council, made up of elders, deacons and trustees. We do not know that it was best to depart from the usual name for church officers by calling them "vestrymen." While it does not have a wholly strange sound to Lutheran ears, it is not the term generally in vogue. But terms aside, the book is an exceedingly valuable one for both pastors and laymen. Every church officer ought to have a copy of it for inspiration and guidance. The author recites the history of the church office; then the officers qualifications, service and re-

sponsibilities are set forth. It is really refreshing to note how many opportunities for service the church officer has, if he will look for them.

The Confessions of St. Augustine. Edited by Rev. E. P. Pusey, D.D. Blackie & Son, Ltd., London, Glasgow and Bombay. \$1.00.

This compact little volume contains the famous "Confessions" of the greatest of the Church Fathers. The translation was made by Dr. Pusey, who seems to have immersed himself into the very spirit of Augustine. One might weary if one were to read too long in the book at one time, but to read a chapter a day would certainly advance one's spiritual life. If any man ever had a keen sense of sin, it was Augustine. How he bewails his inner tendencies to evil even from his infancy! And how he laments his outward iniquities! In these days when so many men "make a mock of sin" and treat it as if it were a mere bagatelle it is, most helpful to go back to the humble and unaffected confession of one who could repeat the saying of Paul, "Oh! wretched man that I am, who shall deliver me from the body of this death?" On the other hand, after his conversion, how he rejoiced over sins pardoned and his heart cleansed from defilement! The publishers have done well to issue this classic at a popular price.

Some Living Issues. By Robert E. Speer. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. \$2.50.

In the time at our command, it has not been possible to read every page in this book, but as far as we have gone, it seems to us to be evangelical, treating the Bible as the ultimate authority in all matters of doctrine and practice. Dr. Speer's name is a household word in this country and many other lands. He is usually rated as a theological pacifist. Yet we do not see how the Modernists can derive any comfort from this book, which is evidently the result of his maturest thinking and of his deepest experiences. In the first chapter he cites many tributes to the character of Christ from a variety of sources. He seems to feel that Jesus Christ is winning His way into the heart of the thinking world. In the second chapter he sets forth in an invincible argument on "the grounds for belief in the deity of Christ." There is no shading of the Biblical doctrine. The true humanity of our Lord is upheld in the third chapter. In chapter IV Dr. Speer actually enters into the controversy on the virgin

birth of Christ (although, of course, in a very gentle way), answering the objections of the Modernists and cogently upholding the doctrine. See some quotations from his book in our "Additional Literary Notes." Of the gospel records of the virgin birth he says: "If the records are not to be accepted in this particular, there is no reason for accepting any other statement which they make, except the reason of our own subjective disposition. In that case we make the history to suit ourselves." If the next chapter on "Why was Christ Crucified?" is not altogether clear on the doctrine of substitutional atonement, yet that conclusion is inevitably from what he says and from the prooftexts he cites. Another chapter shows that Dr. Speer believes in the literal resurrection of our Lord. There are other chapters of the book that do not deal so directly with doctrine. There is one thing that puzzles many of us: How Dr. Speer can manage to get along so amicably with the Modernists when in his writings, he seems to hold tenaciously to the evangelical viewpoint.

History of the First Lutheran Seminary of the West. By Rev. C. V. Sheatsley, D.D. Lutheran Book Concern, 55 East Main Street, Columbus, Ohio. \$1.00.

Just one hundred years ago (1830) the Lutheran Joint Synod of Ohio and Other States established their theological seminary, the first location being Canton, Ohio. This flourishing school of the prophets is now located at Columbus, Ohio, in connection with the Lutheran college known as Capital University. What has God wrought throughout the passing years! Those were pioneer conditions in which the foundations for such a school were laid, and the beginning was small. October, 1830, was the beginning of the enterprise, and there were one professor and two students, and the professor gave his services free of any money remuneration. Now, a hundred years later, go over to Columbus, visit the institution, and "behold her bulwarks." There you will find a splendidly equipped seminary, a magnificent building, a competent faculty, and a large body of students. It is a thrilling story that Dr. Sheatsley tells, and it will be of interest to people of all denominations who rejoice in the progress of the gospel. "Who can number the souls that have been saved through the ministration of more than a thousand ambassadors of peace who have gone forth from its portals?"

Additional Literary Notes

Dr. Sloan's Timely Book

In the main section of this department we give a review of Dr. Harold Paul Sloan's new book, *The Apostles' Creed*. In Bishop Du Bose's striking introduction to the book we find many statements that are vital. Here is one of them:

"The author of this volume has taken the teacher's view of the Creed, and has effectively illustrated its application throughout. About the successive tenets he has built a continuous discourse of exposition and instruction. With a whole generation of Christian youth grounded in the terms and substance of this statement, the future of orthodoxy and sound experience will be guaranteed to the church. Moreover, by this token, short shrift will be given to that Christ-dishonoring and faith-destroying subjectivism which, thief-like, had 'climbed up some other way' into many pulpits of the evangelical churches of America. Hearty thanks are due the author for giving to his treatment of the Creed this timely direction. He has builded wisely against the tendencies that are active among us."

Again we quote from Bishop Du Bose: "If those pseudo-scientific theologians who are trying to rewrite the Apostles' Creed should be widely abetted, then another age of darkness must come upon the world's faith." Indeed, we wonder what would become of the world of humanity if faith in the Bible and Christianity should perish from the earth. Whither would we turn for light and comfort? The question ever recurs: "Lord, to whom shall we go? Thou has the words of eternal life." The eclipse of faith spells a total eclipse of the sun, moon and stars in the world's moral and spiritual sky.

Coming now to the body of Dr. Sloan's book, we quote a few examples to indicate their vital character. After he has depicted the immensity of the physical universe in a brilliant passage, he says:

"Though these immensities dwarf our souls, yet we are conscious that our souls are bigger than them all. When I stand myself alongside of the universe, I am standing by the side of my house . . . The universe is God's house—the building He has provided for His family to live in. We are His children, and we are greater than the universe."

Again he says: "The Omnipotence that is

behind the universe is the soul of Fatherhood . . . Here indeed is sublimity upon sublimity. There is an infinite of creative will, and this infinite or power is also an infinite of Fatherhood . . . What an awful thing Omnipotence would be if hate were its motive!" But thanks be to God, as Dr. Sloan then shows, the Omnipotence that rules the universe is actuated by paternal love!

"Yes, we are Christians because Christ is our life," he says on another page . . . "It is popular today to say that Christianity is a life. It is; but it is a life that springs out of faith in Jesus Christ. Christians are men who believe something about Jesus Christ, who are related to Him by a self-intrusting faith, who experience a resultant moral and religious transformation, and who are, therefore, new creatures in Him."

One more question in connection with the mystery of the virgin birth of our Lord: "There are two kinds of mysteries: familiar mysteries and unfamiliar mysteries; but the familiar mysteries are just as mysterious as those that are unfamiliar." Then he shows how utterly mysterious is the fact of human procreation, bringing self-conscious personalities into existence.

A New Conservative Magazine

A new conservative magazine has been launched. It is called *Christianity Today*, and its editor is Dr. Samuel G. Craig, formerly editor of *The Presbyterian*. The managing editor is also well-known for his upstanding faith and theology—Dr. H. McAllister Griffiths, who has always, like Dr. Craig, allowed the world to know just what his position is. These two men are brilliant writers, intelligent conservative theologians, staunch believers and fearless defenders of the plenary Christian faith. The magazine is published monthly by the Presbyterian and Reformed Publishing Company, 501 Witherspoon Building, Philadelphia, Pa. The price is \$1.00 for a year. Just write out your check for that amount and send to the publishers for the magazine.

The initial number of this new publication is really a notable one. It contains a clear editorial statement as to the reason for starting this new periodical. There can be no doubt about the earnestness and sincerity of the editors. Another editorial, entitled "Christianity as it was and Is," shows that the editors do not believe in the past alone, but also in the present, and therefore believe in a religion that is up to date. Dr. J. Gresham Machen

contributes a notable article in which he keenly analyzes the present situation in the Presbyterian Church, and incidentally in Christendom as a whole. A stirring article by Dr. Clarence E. Macartney on "Protestantism's Tomorrow" appears in this number, and is the complete text of Dr. Macartney's address at the commencement services of the Westminster Theological Seminary, Philadelphia. A sermon by Dr. Benjamin B. Warfield, reprinted from his posthumous volume, is a decidedly valuable feature in the contents of this magazine. There also appear discriminating reviews of a number of outstanding religious books. Other important items complete a very rich number of this new periodical.

From this magazine we learn that Westminster Seminary had 45 students during its first academic year, and that all but one of them were college graduates. This refers only to the regular students and not to graduate and special students. Thus we see that the standard of scholarship in the new seminary is very high. At the same time we have confidence that the spiritual character of the school will be strongly emphasized.

A valuable brochure on *Christian Education*, by Rev. Dr. Edward E. Richardson, 1001 Alabama Ave., S. E., Washington, D. C., has reached our desk. It was first published in the *Watchman-Examiner*, New York, and was regarded as so important as to call for it in a separate printing. No doubt it will be sent free of charge to all applicants who write to the author for it.

A Valuable Leaflet

How much can be packed into two pages! The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, sends out a leaflet, entitled "Why Did God Permit Sin?" It is written by Evangelist L. P. Rowland. A young man raised the above question, and declared that he would not believe unless it was answered. The leaflet shows how his mind was set at rest and how he was happily converted by submitting to the wisdom and will of God. The leaflet costs 5 cents per dozen; 30 cents for 100. Send for it.

The Denver Bible Institute

On June 5th occurred a notable event in connection with the Bible Institute of Denver, Colorado, Dr. Clifton L. Fowler, Dean. It was then that the many prayers of the friends

of the Institute were answered. On that happy day the new L. J. Fowler Campus, Torrey Hall, Brookes Hall and Chapman Hall were dedicated to the service of God and the training of young people for Christian service. It was a happy occasion. At the request of the Dean, we sent our greetings and felicitations, not being able to attend the services in person.

If you want to read an interesting account of God's leading in the establishment of the Denver Bible Institute, send for Dean Fowler's little tract called "Something Happened: A Personal Testimony to the Faithfulness of God." Just address him at the Institute, Denver, Colorado.

Robert Speer on the Virgin Birth

Elsewhere in this number of the CHAMPION appears a review of Dr. Robert E. Speer's new book, *Some Living Issues*. Surely what he says about the virgin birth of our Lord can give no comfort and encouragement to the Modernists who stumble over this doctrine because it involves "a biological miracle." The supernatural aspects of it seem to give Dr. Speer no trouble. We quote (Chapter IV):

"If we believe that the Gospels are true, we have no difficulty in believing in the Virgin Birth of our Lord. The Gospels unmistakably affirm that He was born of a virgin. This is the first, and for all of us who believe the Gospels, the sufficient ground for our conviction. Matthew and Luke teach the Virgin Birth as clearly and surely as they teach anything at all.

"It is sometimes said that the story of the Virgin Birth is in only these two Gospels. But I do not see that that makes any difference. It is in both the Gospels which deal at all with Jesus' early life . . . Furthermore, no one raises questions about teachings of Jesus because they are not found in all the Gospels. The full Sermon on the Mount is in only one Gospel. The stories of the Prodigal Son and of the Good Samaritan are in only one. . .

"'But,' it is said, 'neither John nor Paul refer to the Virgin Birth. It cannot, therefore, be fundamental.' But the present question is not how fundamental a truth is, but whether it is a truth. The fact that John and Paul did not refer to it, if this were the fact, would not prove that it was not true. Neither one of them refers to the Sermon on the Mount, nor to most of the events or sayings of Jesus' life. Their silence would not disprove the declarations of Matthew and Luke. But are we sure that they are silent?"

Then Dr. Speer goes on to show, in quite a technical argument, that certain expressions and teachings by John and Paul imply the supernatural conception of Jesus and that such a conception alone comports with their doctrine of Christ as the unique Son of God. It is certainly well done. A lengthy quotation from a pamphlet by Dr. Charles A. Briggs furnishes invulnerable proof that the Virgin Birth can be historically established. We leave the reader to judge of the merit of the following statements from Dr. Speer himself (69 and 70):

"The Bible nowhere declares that knowledge of the Virgin Birth is essential to salvation, and there is much preaching of the Gospel in the New Testament which makes no mention of it. But this is true also of other facts in the life of our Lord. The Virgin Birth is not essential in this respect, but it is essential to the fulness of the Gospel. It is a fact which is part of the gospel record and which is part of the whole meaning and significance of the Gospel. It is as essential an element in the Gospels of Matthew and Luke as the accounts of the Sermon on the Mount in those same Gospels. If they are trustworthy in their account of Jesus' teaching, they are equally trustworthy in their presentation of the conviction of their writer with regard to the manner of Jesus' birth.

"Lastly, we believe in the Virgin Birth of Christ because the alternative view is intolerable. If the story of the Virgin Birth is not true, then Jesus was the child of Joseph and Mary prior to their marriage, or of Mary and some unknown father. Or else the whole story of Jesus' birth and infancy is undependable. The Virgin Birth is an integral and indispensable part of that story. If any one rejects it, it can only be on grounds that prevent him from keeping any of the rest of the story." And note this: "There is no evidence in support of the view adverse to the Virgin Birth, except on the basis of a presupposition against such a miracle. The only records which tell us anything at all of Jesus' birth and infancy tell us that He was born of the Virgin Mary." See another quotation from our review of Dr. Speer's book.

We call the foregoing controversy, even if it is of the kindly sort, and it is sufficiently trenchant and penetrating to disturb the consciences of the Modernists who reject the virgin birth of our Lord. Let them mull it over.

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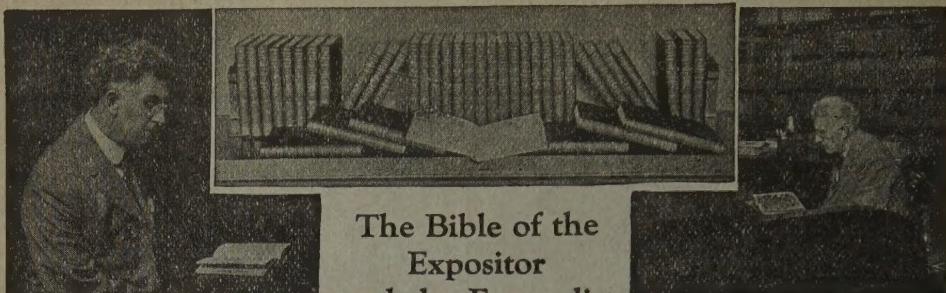
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